

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

Vol. IX

JANUARY, 1933

No. 1

A New Year's Prayer

By HELEN TATE D'ABOY

Dear Lord,
Can it be true
That New Year once again is here,
And I
On bended knee before Thee
Asking one year more?
Twelve months seemed
An endless chain of days
A year ago!
I praised, confessed,
Asked forgiveness for
My weaknesses;
Promised Thee
That in Thy fresh, clean year
I would be stainless, too.
And now the time is up.
I pray Thee
Grant me one year more
In which to right the wrongs
I did Thee
This past one;
To heal the wounds
I made
With careless words;
To pay the debts
Of love, of service, and of faith,
I owe Thee.
Once more on bended knee
I pray,
Grant me another year
In which to grow,
Dear Lord.

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

PHILADELPHIA

THE AMERICAN BAPTIST PUBLICATION SOCIETY

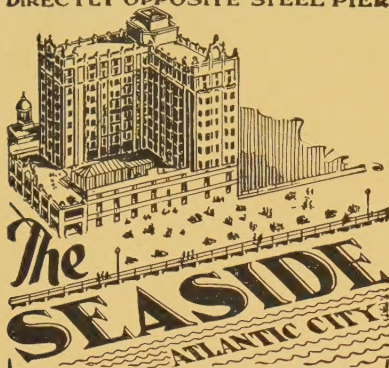
BOSTON
KANSAS CITY

CHICAGO
SEATTLE

LOS ANGELES
TORONTO

SEND FIFTY CENTS and receive the latest book on **Bible Prophecy**. Send to **MALCOLM MACKINTOSH, Author** Mack, Colo.

DIRECTLY OPPOSITE STEEL PIER



OUTSTANDING BEACHFRONT VALUE
Rooms with meals—as low as
\$5 Daily SPECIAL WEEKLY

Sun decks where bouillon is served each morning. Cuisine famous for superiority. Ocean water piped directly to all baths. Garage on premises.

1873 New in construction. Old in hospitable tradition. **1932**

OWNERSHIP MANAGEMENT
COOK'S SONS CORPORATION

USHERS' BADGES

USHER'S BADGE, No. 16

Exact Size



No. 16

Gold-plated metal, with celluloid center lettered "Usher," pin and catch on back. Price, **35 cents** each in lots of 12 or more; **50 cents** each for less than 12. (95)

USHER'S BADGE, No. 609

Made of fine blue satin ribbon, with name and location of church or any other lettering printed in gold, and fancy gilt pin bar at the top; size, $1\frac{1}{2} \times 5$ inches. Sold only in lots of twelve or more. **35 cents** each. (95)

Ushers' Arm Bands

These Ushers' Arm Bands are something new and very attractive; made of high-



grade felt material, in colors red, blue and green, with white letters, and elastic band to fit around the arm. Size, $6\frac{1}{2}$ by $4\frac{3}{4}$ inches. **25 cents** each; **\$2.50** a dozen. (2)

The American Baptist Publication Society

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston

2328 S. Michigan Avenue, Chicago

313 W. Third Street, Los Angeles

1107 McGee Street, Kansas City

439 Burke Building, Seattle

223 Church Street, Toronto

Order from our Nearest House

Our Popular Dollar Bible

B 1—Authorized or King James Version

For Young or Old—For Every Purpose

This edition of the Holy Bible contains both Old and New Testaments in the King James version. It is handy size, convenient to hold or carry. Very complete chapter synopsis in present-day English precedes each chapter. It is printed from perfect plates (free from error) on fine quality of thin, white opaque Bible paper. Note how easy it is to read the large, clear, black-face, self-pronouncing type.



Size, $4\frac{3}{8} \times 6\frac{1}{2}$
 $1\frac{1}{4}$ inches thick

Helps to Bible Study Included in Bible B1

Texts for Christian Workers
Texts for Special Cases
Rivers and Lakes of the Bible
Hills and Mountains of the Bible
Kings and Prophets
Selah
A Chronological Index
Authorship of the Psalms
Tabular Arrangement of Biblical History
Synopsis of the Books of the New Testament
The Gospel Dispensation
Our Lord's Character and Offices

Parables of Our Lord
Miracles of Our Lord
Prayers of Jesus Christ
Harmony of the Four Gospels
Discourses of Our Lord
Sermon on the Mount
Dispensations of Our Lord
Warnings and Promises of Our Lord
Tabular Memoir of Saint Paul
The Apostles of Our Lord
Table for Daily Bible Reading
Tables of Time, Weights, Money, and Measures

Specimen of Type

Eight Full-Page Sepia Illustrations
Eight Colored Maps
Sixty-four Pages of Helps to Bible Study

AND the LORD spake unto Mo'ses in the wilderness of Sinai, in the tabernacle of the congre-

Bound in genuine black Fabrikoid (artificial leather) with morocco grain; divinity circuit style, overlapping covers, round corners, gold edges. Paper lined. Head-bands. Gold back stamp. Boxed.

Price, \$1.00, postpaid

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston

2328 S. Michigan Avenue, Chicago

313 W. Third Street, Los Angeles

1107 McGee Street, Kansas City

439 Burke Building, Seattle

223 Church Street, Toronto

ORDER FROM OUR NEAREST HOUSE

— — — — — **USE THIS COUPON FOR YOUR ORDER** — — — — —
For the amount of \$.....enclosed, please send, all charges prepaid.....copies of **Our Popular Dollar Bible B1**.

Name..... Street Address.....
City..... State.....

ADULT LEADER

Vol. IX JANUARY, 1933 Number One

OWEN C. BROWN
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
(THE JUDSON PRESS)
WILLIAM H. MAIN, Executive Secretary
ELVIN L. RUTH, Treasurer
HARVEY E. CRESSMAN, Business Manager
1701-1703 Chestnut Street, Philadelphia, Pa.
Boston Chicago Los Angeles
Kansas City Seattle Toronto

PRICES: Single copy, 90 cents per year; in quantities, 19 cents per quarter, 75 cents per year.

Entered as second-class matter December 7, 1917, at the post office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
PRINTED IN U. S. A.

CONTENTS	
	PAGE
EDITORIALS	1
JESUS FORGIVING SIN." By John Snape, D. D.	2
IMPROVING YOUR TEACHING. By Frank M. McKibben	4
WHAT SHALL SUPERINTENDENT AND TEACHERS DO, IF— By C. Melville Wright	6
THE ADULT IN CHRISTIAN EDUCATION. By Wesley G. Huber, B. D., M. R. E.	7
METHODS IN ADULT TEACHING. By Mary M. Chalmers	10
RECENT BOOKS	12
WEEK-DAY CONTRIBUTION OF THE PUBLIC SCHOOL TO RELIGIOUS EDUCATION IN OAK PARK, ILL. By W. J. Hamilton	14
INTERNATIONAL SUNDAY SCHOOL LESSONS	15
WORSHIP SERVICE	32

The Nomenclature of Religious Instruction

Because Christianity has a technique it is inevitable that its adherents should have fallen into the use of certain technical terms when speaking or writing of the Christian faith and experience. Some of these terms have become so familiar to us and so conventional and are employed by us so thoughtlessly that they are inexpressive, vague, even meaningless. "Salvation," "righteousness," "faith," "love" ("of God," "for Christ"), "blessedness"—are prominent examples. And it will be noticed that they are the big, precious words of religion. It is not always necessary that we define them to ourselves. Mayhap we could not. We feel what they mean rather than can say. Or their signification is too great for our limited speech, perhaps for our understanding.

All this vitally concerns the Sunday school teacher—and preacher. It is a question whether we should use such religious terms as those we have indicated without repeatedly attempting to explain their definite and practical content. Otherwise we should try to coin them (of the Revised version's "blessed" into "happy" in the Sermon on the Mount). Does our twentieth-century English call for an entire revision of the terminology of Christianity? Possibly; possibly not. But it is pure laziness to use religious phrase-

ology simply because it is convenient. Jesus said something about new wine-skins! His gospel, moreover, which is the light of the world, cannot be embodied or conveyed in foggy language and uncertain terms.

For the teacher of children the problem is indeed a perplexing one. We can all relate startling misunderstandings of religious terms by young children—some of which would be amusing, if it were not such a serious matter. Yet the effort to simplify our religious speech pays, if for no other reason than that it reacts clarifyingly upon our own beliefs and convictions.

The Lessons Applied to Life

It is constantly demanded that the teaching of the church school be made "practical." We suppose by that is meant that the lessons taught have an obvious bearing on the daily life and problems of the pupil ("pupil-centered," "religious education by experience"). We wonder if the best Bible class instruction—or preaching—has ever been anything else. The homilies of the early and mediæval church that have come down to us are very much concerned with the lowly earth life of the Christian. Or read the sermons of Savonarola and Luther. As a small boy I used to overhear the talk of a men's class congregated not far away in our Sunday school room, whose teacher was the pastor's charming and wise wife; and I do not forget how pointedly she forced upon those men—some, perhaps all, of whom needed it—the personal, concrete, ethical implications of the Bible and Christ.

Undoubtedly the criticism has been needed, and the present reaction against the purely information method of instruction is timely, so often have teachers—and preachers—given their whole attention to an effort vividly to conjure in the pupil's mind the Bible scene or to explain the theological import of the Scripture. Yet we have always boasted that the Bible is the most practical book ever written—many of us maintain, the most this-worldly book ever written!

We should remember that people differ in their capacity to "take home to themselves" the personal, practical points of a Sunday school lesson. Some little children will see at once the meaning for them of an Old Testament story or a parable of Jesus' that has to be fairly driven into the heads of certain adults. The matter calls for discrimination, patience and skill on the part of the teacher of any department; shall we not say, also for a little more confidence that the Holy Spirit is ever active in the application, in the driving home of the practical lesson?

"Narrow Baptists"

In conversation with a friend Mark Twain once stated that he had seen a lumber-wagon coming down the road that morning with eleven men on the front seat. "Eleven men on the front seat?" repeated the

friend incredulously. "Yes," replied the humorist, "they were narrow Baptists."

Mark Twain was a keen observer and may have thought there was reason for casting this slur upon the Baptists. The fact is, it has its application to the adherents of any sect. We must admit, too, that denominational leaders, if unwittingly, have often trained their followers into narrowness.

Silence may be just as potent in its effect as speech. When we teach our young people about Carey, Judson, and John M. Peck, and fail to inform them about Francis Asbury, Peter Parker and Bishop Seabury, we are helping them to be narrow. Some people admit their narrowness, glory in it, because they associate breadth with looseness and lack of definite convictions. This is an unfortunate misconception, but it can readily be removed by letting in the light

that shines from the achievements of every denomination that names the name of Christ.

We have gotten into the habit of using two pair of glasses, one revealing imperfections, which we put on when looking at sister denominations; another which renders defects invisible and brings merit into relief, which we employ when looking at our own church body. The situation cannot be helped by reversing the use of these glasses, as some have attempted to do. The proper procedure is to discard them and endeavor to see things as they are. When we sing "I Love Thy Church, O God," we know that we are singing not about a denomination, but about the whole church, "our blest Redeemer saved, with his own precious blood." We belong to his church because we belong to him. The realization of this will save us from unlovely sectarianism.

"Jesus Forgiving Sin"

By John Snape, D. D.

Pastor Temple Baptist Church, Los Angeles, Calif.

R. J. Campbell, the one-time pastor of the City Temple, London, believed, and declared that a soldier dying in the trenches for the sacredness of human rights, the integrity of national pledges, the safety of the seas, the maintenance of constitutional government and the democracy of the world, is giving his life in a sacrificial way, just as Christ gave his life on the cross, and by that specific sacrifice saves his own soul.

Lyman Abbott believed the same thing, and broadened the conception to include a fireman who loses his life in saving life, or a policeman, shot to death by a bandit, whom he is attempting to arrest. Referring to the specific instance of a New York fireman who lost his life in saving another, Doctor Abbott said: "To believe that God did not recognize in him a son, is to dishonor God and discredit the universal witness he bears of himself in the hearts of his children."

John Hay, you will remember, held the same view, and perhaps reflected the view of others in his popular lines about Jim Bludso, the swearing, drinking, adulterous pilot of a Mississippi steamboat, who stuck to his wheel to save his passengers, but lost his own life in so doing, and who by that one act of bravery, according to Hay's poetic philosophy, saved his own soul. This is what John Hay said of the old pilot—"how Jimmy Bludso passed in his checks, the night of the Prairie Bell":

He weren't no saint, but at judgment
I'd run my chance with Jim
Longside some pious gentlemen
That wouldn't shake hands with him.

He seen his duty, a dead sure thing—
And went for it there and then.
And Christ ain't going to be too hard
On a fellow that died for men.

But Campbell and Abbott and Hay are wrong. Salvation is not wrought by the sacrifice of just any man; it is effected by the sacrifice of just one man, Jesus Christ. It cannot be wrought, or bought, or bribed, or won, or earned—it can only be accepted. That's the wonderful thing about salvation—one can have it for the taking, but he cannot secure it in any other way. The blood of battlefields cannot save the souls of men who shed it; the blood of Calvary alone can cleanse away sin.

Calvary is at once the sinner's necessity, the Son's sacrifice, the saint's security. If "wine comes by the crushing of grapes, and joy is a fine spirit oft distilled by bruised affection," then we may say that the crushing of Christ on the cross has brought to us from the soul of Christ the wine of precious utterance, of abysmal humility, of sacrificial suffering. And by that right he purchased the right to forgive a sinner's sin.

We owe a great deal to the enemies of our Lord. Some of the finest utterances that ever fell from his lips were wrung from him in response to the taunt, the threat, the sarcasm, the jeer, the doubt, or the insult of an enemy. It was in response to an enemy that he cut through that "maze of casuistical pretense" with which the scribes had encompassed the law, and gave to the world that classic summary of the commandment—"Love God, love your fellow-

men." It was in reply to an enemy that he said "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." It was in reply to a trap question in eschatology that Jesus answered that embarrassing question about the seven-times married woman, and what her relationship would be to her seven husbands in heaven. The "Seven Sayings on the Cross" are now our treasured possession because of what his enemies did and said to him on the Friday of the crucifixion.

The one cry of the seven that sounds the depths of static agony and heart-broken loneliness was that central cry that revealed his solitary suffering and the temporary veiling of the Father's face—"Eloi, Eloi, lama sabachthani." It revealed two things—how much God hates sin, and how far Christ would go to secure the right to forgive it. In that awful moment Christ tasted hell. For what is hell, if it is not to be shut away from the vision of the face of God? God would not keep back his Son from going the full length of suffering for the sake of the sinner whose sin God hates. Christ chose to tread the wine-press of the fierceness of the wrath of God alone.

"Out of the woods my Master went,
And he was well content;
Out of the woods my Master came,
Content with death and shame."

In Antwerp hangs Reubens' "Descent from the cross." It is a picture that stuns and staggers one's mind and haunts his dreams. One afternoon a man stood looking at it, and the old janitor came and respectfully said, "Sir, it is time to close up the cathedral for the night, I wish you would go." And the gentleman standing before the picture with bared head, said "No, no: not yet. Wait until they get him down!" . . . It is the Christ on the cross that melts and wins the heart of the world.

I hold in my hand a silver certificate, or treasury note, for which the United States of America will pay on demand of the bearer one dollar in silver. Here are the faces of two men, Lincoln and Grant; the one the greatest human leader of men of the past century, the other the greatest general of the Civil War. Between their heads, and just above them, rests the American flag, and standing on it, with big extended mouth and wings outspread, is the American eagle. Back of the eagle, and so placed as to be under the protection of his right wing, is the capitol of our country, and to the left of the eagle is a seal.

The name of H. H. Spelman is signed as register of the treasury, and that of Frank White as treasurer of the United States. It is of the series of 1899. Eleven times the word "one" is printed on its face, and six times on its back; ten times is the figure "1" printed on face and back; seven times the words

"United States"; five times the words "Silver Certificate." All this and more one can see who has the eyes to see the full meaning of this treasury note. But that which is the most interesting thing about this treasury note I cannot see however closely I scan its face and back. I need more light, and holding it up to the light, I behold the scarlet thread that runs all through it, and authenticates it.

I hold in my hand the Bible. In it I can see the great doctrines of creation, prayer, miracles, angels, the church. Even a cursory study will disclose the doctrines of anthropology, soteriology, eschatology. Here are revealed literature and logic, preaching and prophecy, poetry and history. But we need the illuminating light of the Spirit of God clearly to comprehend the great doctrine, which, like a scarlet thread from its face to its back, runs through it—the doctrine of the atonement.

Christ was the actual representative of God and man. He actually bore our sins on the cross; he actually suffered sin's penalty; he lost the sense of the Father's presence; he felt the awfulness of the sins he bore; he suffered the horror of the outer darkness. He therefore, he alone, can forgive a sinner's sin.

With the adequacy, the centrality, and the ethical energy of the atonement we may rest secure, and leave to others the wonderment of its theory.

Who does not know the story of Jean Valjean, who for the crime of stealing a loaf of bread for his sister's seven starving children, was sentenced to four years in jail. Then for repeated attempts to escape, the sentence was prolonged to fifteen years. He came forth a demon. No wonder! We only wonder at the stupidity and inhumanity of man-made laws. You recall how the good bishop took him in on the fourth night of his release, and how Jean Valjean slept but little that night, and then on the outside of the soft bed. How in the night he crept to the bedside of the sleeping bishop, and looked upon his calm features not knowing whether to kiss him or to brain him. How he stole the bishop's silver, slipped through the window and went his way. How the next morning the officers of the law brought the convict back, and how the good bishop surprised them by insisting that he had given the silver to him, and also some fine candlesticks which he had forgotten. Then the bishop whispered: "Jean Valjean, my brother, you no longer belong to evil, but to good. It is your soul I buy from you. I withdraw it from black thoughts and the spirit of perdition, and I give it back to God." Then Jean Valjean, who for sixteen years had not shed a tear, overflows with emotion and becomes a renewed man. Victor Hugo pictures him in the attitude of prayer kneeling on the pavement near the bishop's door. That is forgiveness, and that is what forgiveness will do!

Improving Your Teaching

I. WHAT IS TEACHING?

(The First of a Series of Articles)

By Frank M. McKibben¹

"I really do not know what I am trying to do each Sunday as I meet with my class," a junior teacher confessed to a fellow-worker.

"Oh, I know," he continued, "I am supposed to make Christians of them, and all that. I have some lessons to teach and there are certain motions I go through each Sunday I meet with them. But I feel that I simply do not understand what it is all about!"

Have you ever felt that way? Have you been confused as you planned your work for the Sunday? Have you felt that your work was superficial and mechanical? Have you wondered about results, doubting that anything of importance was being accomplished? If so, you have shared with countless other workers the concern any real teacher or leader feels regarding the success of his teaching. Such a concern for effectiveness is the first step toward self-improvement in teaching.

GROWTH IN LEADERSHIP FUNDAMENTAL

Attention is being directed throughout Protestantism to the development of a fellowship of growing Christian leaders. Growth and development of pupils is the primary concern of those faithful people who are teaching and leading in local churches. And yet teachers themselves often fail to experience growth as leaders. Can the hundreds of thousands of teachers throughout the country be challenged to grow as leaders, to engage constantly in efforts in self-improvement? Yes! declare those who are directing programs of leadership training for the various denominations.

This series of articles on "Improving Your Teaching" is one of many attempts being made to challenge workers in local churches to strive for self-improvement and to provide assistance of a practical nature to those teachers who earnestly desire to improve. While each article takes up some definite phase of improvement, the discussions are closely related and constitute a practical training in leadership. Read them carefully and use your own teaching and leading situations as a laboratory in which to improve your work along the lines suggested.

¹ Professor McKibben was secretary of the Massachusetts Council of Religious Education, associate director of the Chicago Council of Religious Education, secretary of the Maryland-Delaware Council of Religious Education, professor of religious education in the University of Pittsburgh, and now occupies the same chair in Northwestern University, Evanston, Ill. He is the author of *Improving Religious Education Through Supervision*, *The Community Training School*, and *Intermediate Methods in the Church School*.

WHAT IS TEACHING?

One of the best ways in which a teacher may improve his leadership is to secure a better understanding of the real meaning of teaching. Most of us are conscious of much haziness and guesswork in our teaching. We too easily assume that certain activities will bring certain results. We are apt to act according to habit and tradition. Much of our teaching method is the result of seeing someone "do it that way," and we have imitated that "way" or have slavishly followed habits of teaching without inquiring into their real effectiveness. Any teacher who is really desirous of making his leadership effective must ask the question, What is teaching? until a satisfactory answer is found. It will probably not be found in some statement alone. It will more likely be discovered as a teacher thoughtfully studies and attempts to improve his own teaching under whatever guidance he may be able to secure.

What Is the Meaning of Teaching?

Why not, before reading the rest of this paragraph, try to state your own idea of the meaning of teaching? What do you think the process of teaching really is? Numerous statements might be made in the effort to make clear the nature of teaching. In its most intimate sense, teaching is sharing life with others, entering into the lives of pupils, young and old, in such a way that their needs, interests, and problems are understood and dealt with. Teaching occurs whenever there is fellowship in which the more mature and experienced members of a group share life with others, give aid and counsel to those who are less mature and experienced. Teaching has as its supreme objective the development of personality, the building of Christian character. Therefore, teaching consists of those processes whereby a leader assists in developing and enriching personality.

For example, here is Harold, ten years old. Growth and development of some kind are going on in his life during practically every waking moment. This is nature's way of insuring that he will have adequate opportunity to grow. The nature and degree of his growth are determined largely by two sets of forces. First, there are the conditions within his own nature; such as heredity, his native ability and capacity. Second, there are the influences from without; such as his friends, parents, and playmates and his total

environment. These forces, both within and without Harold, are continuously influencing his development for good or evil. This fact makes his education possible.

The process of Harold's education, teaching, therefore, is the conscious effort on the part of his parents and teachers to direct and control the influences that lay in upon his life and to make effective their interaction with his own nature. The teacher seeks through study and observation to understand the forces within Harold so that he may more effectively cooperate with those that make for growth and counteract those that interfere with his proper development. But the teacher's concern has to do also with the influences and conditions operating from without. For these factors are more readily subject to the control of the teacher. The teacher cannot *make* Harold grow. Only God and nature have that power. But the teacher or parent has abundant opportunity to stimulate, influence, and direct his growth, through the control of the forces affecting his life. Such stimulation and direction of growth constitute the real heart of teaching.

Teaching Takes Many Forms

Skilful teaching, then, provides and controls the conditions which make for the largest possible growth in the part of the individual in the right direction. Much teaching takes many forms. It is customary to think immediately of the classroom as the place where the teacher attempts to create the proper conditions for growth and development. And indeed, the teacher-pupil relationship of the classroom has always been central in the church's educational program. The teacher who skilfully directs a round-table discussion sets the conditions for stimulating the minds of the pupils, for securing real thought and expression and for bringing the group through to a helpful conclusion regarding some vital problem of living. The teacher who tells a story with charm and skill creates conditions wherein the pupils understand truth and respond to some ideal or form of conduct in such a way as to influence their own lives and behavior. The teacher who is able to build a wholesome fellowship within the class on Sunday and who enriches it through mid-week meetings is providing an environment through which pupils learn the meaning of the larger Christian fellowship of the kingdom of God.

But there are many other ways aside from the classroom of stimulating growth. The leader who conducts a beautiful and meaningful worship service in an intermediate department is controlling conditions that contribute greatly to religious development. The leader who guides the devotional activities of a high school group on Sunday evening is, likewise, creating an environment that promotes the religious growth of

youth. The leader who meets from week to week with a group of Boy Scouts or Camp Fire Girls is providing opportunities through which these young people learn and practise some of the important rules of successful living. The leader of adults who plans and carries through an evening of happy, enriching fellowship creates conditions which often bring men and women into a more vital religious life within the church. The parent who realizes the unparalleled opportunities he has in the round of daily associations and activities within the home to provide an environment for the proper development of his child becomes a teacher in a most significant sense.

Such an interpretation of teaching gives to the term a much broader meaning than it commonly has. *Teaching and leading become identical* in meaning. Anyone who is exercising leadership in any form that contributes to the direction and control of the influences and forces that affect the lives of growing people is a teacher in the real sense. In the discussions that follow teaching is used in this broader sense. These articles aim to challenge any leader who is serving anywhere in the educational work of the church to seek to bring about improvement in the activities and contacts through which he hopes to contribute to the development of others.

Understanding and Skill Necessary

It becomes increasingly clear that teaching in the real sense is a supremely important activity. It is an art that requires understanding and skill. It is concerned with the ways and means by which leaders may most effectively enter into the experiences of growing individuals and enrich and influence their lives. It is the means by which the church may hope to preserve the best experience and heritage of the race and enrich it as it is passed on to future generations. Real teaching is an art. Some people are born with an aptitude for teaching. Most of us, however, find it necessary to study carefully and practise patiently before we become skilful in this art of aiding in the development of personality and growth of character.

Anyone who desires to improve his teaching ability will need to increase his understanding of the nature of growth. He will desire to appreciate and learn more fully how to cooperate with the laws of development that govern growing lives. He will find it necessary to select and use objectives wisely in guiding his activities. He will need to enlarge his understanding of the means to be employed in this process of teacher-guidance, the curriculum. He must develop skill in choosing wisely and using well the courses of study and activities that are available.

The teacher who is growing will find it necessary to experiment with the various methods of group leader-

ship to discover those that are most effective in his own teaching. He will need to know how interest is secured and maintained, how pupils are led into wholesome participation in group activities, and how to share vital religious experiences with the group. He will need to use some means of determining whether his leadership is actually bringing about results in religious development of those under his direction. The conscientious teacher will desire to know the extent to which he has actually made improvement in his own ability to teach. The discussions that follow from month to month aim to help leaders to acquire

the understanding and develop the skills that are required in successful teaching.

The greatest incentives to continued efforts toward self-improvement will doubtless be found in the experience of fellowship with God in the worthy enterprise of building Christian character and in the satisfaction of increasing mastery of the skills involved in effective leadership. The growing teacher has nothing less than the ideal set before all of us by Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

(Copyright, 1932. Publication Rights Reserved.)

What Shall Superintendent and Teachers Do, If—

II. THE DISCIPLINE FAILS?

(The Second of Three Articles)

By C. Melville Wright, East Orange, N. J.

In proportion as discipline is strong or weak in the average Sunday school the desired results may be measured. If discipline goes, nearly all the other real values go with it.

But discipline need not go by the boards! With the improved educational methods and the wealth of suggestion for obtaining good discipline available for all leaders today, it is possible to organize and guide a modern school so that good order may prevail, good discipline result and real character-building enterprises proceed on a solid basis.

The church school should command the respect of youth because of what it is and seeks to do. It should give leadership which will supplement in very definite ways the worthy efforts of the public school and the home. It is true that the discipline exercised in these other institutions is often reflected in the Sunday school, and that occasionally we hear of outbreaks of disorder as a reaction against wrong disciplinary methods elsewhere, but going to the root of the matter we find that in reality these claims are generally superficial. Most boys and girls like order better than disorder and respond to the positive appeal and wise suggestions of their leaders. When there is disorder and lack of discipline we should investigate to discover the causes, direct and contributory.

It may be that there are physical causes which need attention. Sometimes in crowded assembly or classrooms with movable partitions and sliding doors there are the very conditions necessary to call out all sorts of mischief from a restless, energetic boy or girl. These are those who like to attract attention; to do things that are "different." The conditions provided encourage disorder rather than make it impossible.

One of the best methods to overcome such difficult conditions is to get boys and girls working toward these better conditions themselves. Once let them understand that you are planning their comfort and convenience, and that there are things which they can actually do to help, and it will be found that they will give expression to a great deal of resourcefulness and ingenuity in helping with enthusiasm toward the ends of desired good order.

It may be that some of the disorder comes from the group arrangements. Classes become cliques. The mischievous ones get together. What is needed, then, is a new adjustment. Perhaps in a frank discussion with the group or a personal talk with the key leaders about their responsibility, it may be possible to show them that they can lead more effectively and with greater satisfaction along worthy lines, and get more real fun out of it, than by encouraging and helping on disorder disastrous to all.

Possibly the disorder arises from the attitudes of teachers and officers toward the school. With full regard for their earnestness and zeal, one sometimes finds it necessary to question the wisdom of leaders who call upon their scholars to "help them out," or to "do as they are told to do," without questioning. It has been found by educators generally that while autocratic methods may produce results with some individuals and in certain circumstances, the most satisfactory results are obtained when young people, of their own accord and for reasons which they themselves understand, are actively enlisted to cooperate to attain desired ends. Just as methods of self-government have worked out under wise leadership so successfully in many of our public schools, so in our

church schools we must increasingly place responsibility upon the shoulders of boys and girls themselves, who will usually turn out to be more valuable for good than sometimes they seem to be capable of mischief. Fundamental in this connection is our conception of the church as a "fellowship of God's people" desiring to live up to and to help others to live up to their best. Perhaps one of the most interesting incidents to illustrate the possibility of recovering standards of discipline may be given from the experience of a teacher who was at his wits' end because of an unruly boy. He felt that the boy would have to be sent home. The superintendent insisted that it was necessary to get rid of the one disturber in the interest of all. Eventually the teacher took a larger view of his responsibility and felt that if he lost his hold upon the boy serious consequences might develop. After much thought and prayer he decided to give the boy and himself another chance and to try to make a chum of him. He called at the boy's home, to discover that there was not very much cooperation between the parents and the boy. He was not long there, however, before he saw that there were certain of his attainments of which the parents were proud. He spent a good deal of time in the study of these accomplishments and missed no opportunity to record his approval. Step by step, by reason of his intimate knowledge of and friendliness with the boy, he was able to

get him to do things in the group that surprised the others. Gradually the boy was won from the outer margins of the little circle until he became just as energetic in his positive leadership as formerly he had been in his disorderly pursuits.

There are some things that can be done from the platform and with groups of people in the mass, but real discipline is a matter of personal understanding and intimate cooperation. The wise superintendent and the effective teacher realize that this is not accomplished in the Sunday school by military precision, but by those far more friendly and profound relationships that are possible when young people realize that their leaders are working with them, not for them or against them.

If discipline fails we may find some of the problems and difficulties in the boys and girls themselves; but we do well, from the general superintendent down the line of teachers and officers, to examine ourselves to see how far we are contributing and how much we are encouraging that disorder which we want to see removed. When our own attitudes and practises change it is for the most part purely a matter of guidance until our real purposes are understood and the school fulfils its obligation to make clear that "order is one of heaven's first laws"—and that without it not much really constructive work can be accomplished.

The Adult in Christian Education

By Wesley G. Huber, B.D., M.R.E., Worcester, Mass.

CHAPTER XII

(Continued)

THE CHRIST-CENTERED IDEAL MADE REAL

Christian Education of Teachers and Officers of the School: "Teachers' Meetings"

"The revival and reconstruction of this time-honored institution has great possibilities." Perhaps we might call it "The Council." This dignifies it. The meetings, generally held once a month from September to June, may be made social events as well; but that ought to come at the end of the evening.

There should be a carefully planned program in the spring for the next year's work. Beginning, let us say, at eight, three-quarters of an hour could well be given to the topic, "How to Tell Stories," "How May I Gain and Keep Attention?" "The Organization of My Class," "How May I Teach My Class How to Pray?" A sample lesson may be taught by the pastor; a question period on the great doctrines of the church and the method of teaching them to various ages, or

a study of some book on principles of teaching may be given. This first period should be assigned months in advance to members of the teaching staff. Sometimes it is a good thing to have a stimulating speaker, followed by a conference and discussion of the questions which he has raised.

Then there should be a period of business, well thought out in advance. Dollars' worth of time is wasted in the decision of how best to spend ten cents! Let committees on special days, picnics, curriculum, finances, etc., bring in reports after careful consideration. The treasurer might speak about increasing finances, or the secretary about better reports, or the pastor about attendance of scholars at the morning service. There should be a board of education whose duty it will be to coordinate the entire educational program of the church. A conference committee should constantly stress leadership summer assemblies and suggest ways and means to raise money to send possible leaders. A book committee should discover books in the local public library. Some librarians will

borrow books from a metropolitan library. An advertising committee may give a prize for the best poster giving publicity to a picnic, a conference, or the regular school session. The financial committee may consider best method of raising money and make a budget for the school. (It should rip out of any hymnals such anti-Christian songs as "Hear the Pennies Dropping"!) The missionary committee should arrange missionary programs. The civic committee would deal with the topics of voting, temperance, labor, peace; from the Christian standpoint; possibly by having an outside speaker for the opening period, which might be held in the auditorium. The speech might then be discussed by the various classes. The evangelistic committee should be the strongest of all. It should include the pastor, director of religious education and the most spiritual teachers, together with a member from every class above fifteen years of age. Best methods of approach should be considered and Decision Day prayerfully planned. There are other committees that would function in a well-organized school which would take care of music, decoration, parent-teachers, special days, etc.

These committees should be called on to report during the business period. After this there should be departmental conferences, when directors may get in closer contact with the problems of their individual teachers. Apprenticeship-teaching on the part of prospective teachers may be checked up. Plans for next month and failures of last month carefully noted. If the school is Christian in name it should be in practise. Pray to the Great Teacher for wisdom and guidance in dealing with precious lives. Read again the chapter on the aims of teaching.

3. *Christian Education and the Home*

The following clipping is taken from a report of the thirty-eighth annual meeting of the Massachusetts Federation of Woman's Clubs:

Religion One of Three Objectives. Religion in the home was made one of three objectives last year. "While this was proposed almost in fear and trembling, its reception by clubs everywhere and the churches generally has been a pleasant surprise."

The church itself must stress Christian education in the home. In the Woman's Federation, Grange, Y. W. C. A., W. C. T. U., and other like organizations she finds excellent allies. On the front page of the *Union Signal*, May 10, 1930, there appears the picture of the President's wife with these words:

"Mrs. Herbert Hoover, a typical American mother, who finds real pleasure in making and maintaining a home. She interprets the word home as a starting-place for all the really worth-while experiences of life. 'Greater perhaps than any other factor in making a home is the spirit we

put into it,' the First Lady of the Land is reported to have said in an interview. 'Cheerfulness, consideration of others, dependableness, helpfulness, and a score of other characteristics—all these go into a home. It is the spirit of cooperation that makes the home.'"

Christian education can be and must be stressed in the home. For the Women's Federation let it be "religious education," for it must include Jew and Gentile, Protestant and Catholic, Christian and non-Christian. But what a glorious privilege to be able to stress the place of Christ in the home for Christians! He is the Head of the home. He is the unseen Guest! He is the Arbiter in differences of opinions. He is the Elder Brother. He is the center of its very life. "Behold I stand in the midst," is his promise to us.

Edwin Holt Hughes said:

"For those who give the love and service of God a place in their lives, no home can be complete unless parental responsibility is accepted, and the home is made a church of the living God. Nor is it to be wondered at that long ago a homeless apostle, looking out toward eternity, could think of no better picture of heaven than that he would be 'at home' with the Lord. Somehow the domestic figure of speech swept out into the future. Above the shifting scenes of the world he lifted the vision of the lasting home. It remains evermore the duty of parents to fill their earthly dwellings with cheerful and reverent life to the end that their children may better know the upward way."

A mothers' club, where young or expectant mothers may find out the meaning of life from Christian doctors and nurses; the way to bring up children in the love of the Lord Jesus, and the simple but practical ideals from other Christian mothers, ought to be a positive source of good in every church. A parent-teachers' club (and fathers are parents!) should function in each church, having for its ideal the bringing together of the parents of the homes of the church and the teachers and officers of the school. Sometimes an annual meeting at the beginning of autumnal activities will suffice.

Years ago much was made of the "family altar," and many cry against its loss to the home of today. But when the wife must prepare two to four separate breakfasts, at different times, the morning seems not to be the right time for family prayers. Some have tried with success having it at night, immediately after dinner. We must have more than family prayers. We must have family religion. Robert Burns has given us the immortal picture of "The Cotter's Saturday Night":

The priestlike father reads the sacred page.
Then, kneeling down to heaven's eternal King,
The saint, the father, and the husband prays.
From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad.

Sermons on "Growing Old Gracefully," "The Home Beautiful," "The Unseen Guest," "The Church in the Home," "The Family Circle," etc., and observances of such special days as "Fathers' Day," "Mothers' Day," "Old Home Day," will greatly aid the modern home in its attempt to hold to the best in family religion. Let the home be distinctively Christian in its books, magazines, pictures, conversation and general culture. The Christianity of the family is worth more than the "Christianity of a whole library." The church can help by having good pictures upon its walls.

At the Reading, Mass., Baptist Church the writer organized a "Co-Weds Club," where young married couples could come together and discuss their problems frankly, kindly and in a Christian manner. Here are some of the topics that were considered: "Art in the Home," "Reading of Books and Magazines," "Family Religion," "Beautifying the Home Outside and Inside," "The Health of the Family," "How to Deal with Sick Children."

An architect, graduate nurse, sea captain, minister of the gospel, landscape artist, leader of a reading circle, were among our speakers. Questions were freely asked. The young people felt that the church was interested in making their homes Christian.

(TO BE CONTINUED)

Babson Speaks on Church Attendance

In an address at Northfield this summer Roger W. Babson, of Boston, had the following to say on the subject of church attendance:

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four following reasons:

"First. To sermons which are uninteresting, unintelligent and non-helpful to the average man and woman. They are helpful to those who go to church by inheritance and habit.

"Second. To the fact that those who attend his church are no more honest, no more kind as employers or employees, than those who do not attend. In other words, if people were sick in your community and got no more help by going to the doctor than by going to an undertaker or lawyer, the doctor's business would not increase much.

"Third. To a lack of spiritual influence in the home and school, and the particular example as to church-going set by certain people in the community.

"Fourth. To the feeling that the church does not render a social, hygienic, or economic service which makes it desired enough to support."

This means that to increase church attendance a minister should systematically try to correct the four above handicaps.

IN the slow-changing world of our ancestors, adulthood could remain on a dead level without falling into maladjustment. Today, however, when every decade sees changes greater than a century formerly did, adults who cease to grow and lose their power of readjusting themselves to new and difficult situations, find themselves sadly out of harmony with their rapidly moving world.—Harry C. Munro, in *"The International Journal of Religious Education."*

RELIGIOUS education seeks to:

1. Foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. Develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

3. Foster in growing persons a progressive and continuous development of Christlike character.

4. Develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. Develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.

6. Lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

7. Effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.—*The International Curriculum Guide.*

THE first objective of Christian religious education, as adopted by the International Council, is the development of a consciousness of God as a reality in human experience and a sense of personal relationship to him. The second objective is the development of such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct. Then follow, in these objectives: development of Christlike character; participation in the building of a Christian social order; active participation in the Christian church; assimilation of the best religious experiences of the race as recorded in the Bible; and development of a Christian philosophy of life.—*International Journal of Religious Education.*

Methods in Adult Teaching

By Mary M. Chalmers

From some speakers upon this subject one would infer that teachers of adult Bible classes do nothing but lecture and ask questions. These same speakers convey the impression that discussion is the only teaching method now in good repute. As a matter of fact every imaginable method of teaching is in use among our adult classes. Which is the best depends upon several factors, and these should be carefully considered before deciding how to proceed in any given course.

I. THE METHOD WILL DEPEND UPON WHAT IT IS HOPED THE COURSE WILL ACCOMPLISH

1. Is its purpose to acquaint the group with facts? Then the lecture method is appropriate.
2. Is the purpose propaganda? an appeal to the emotions? incentive to action? Then the sermon is called for.
3. Is the effort to promote improved worship and promote consecration? then the devotional-confessional, or testimony type is appropriate.
4. Does the group need to become more familiar with the Bible; to gain skill in discovering and presenting facts? Then the assignment and report method is best.
5. Do they need to learn to respect the sincerity of those who differ from them in opinion? Then discussion is valuable.
6. Is there need to discover a common working basis upon matters where opinion is divided? Then the group-thinking method is called for.

II. THE METHOD CHOSEN WILL DEPEND UPON THE CHARACTER OF THE COURSE

A study of the subject "Service," or "The Christian Social Order," would require different treatment from a course on the Book of John.

III. THE METHOD CHOSEN WILL DEPEND UPON THE SKILL OF THE LEADER, AND THE SIZE, EXPERIENCE AND TRAINING OF THE GROUP

METHODS

1. *Lecture or sermon.* For mass instruction in the large Bible class this is the one usually employed. It is also valuable for a short course, by a specialist, in any subject upon which the class seeks information.
2. *Question and answer.* Under skilful leadership this is a stimulating exercise. It tends to become mechanical and superficial.
3. *The forum.* This calls for a lecture, followed by questions from the floor. It stimulates thinking,

but keeps the final authoritative word in the safe-keeping of the original speaker.

4. *Assignment—Report method.* Necessitates research upon the part of class-members; stimulates interest; is a basis for further discussion.

5. *The debate.* The educational value of the debate consists in the incentive for study it offers to those who participate and in the opportunity afforded the audience to hear something on both sides of a question. The grave drawback to the educational worth of the debate is that the participants are made special pleaders who feel tempted to justify their cause, even at the expense of the truth. The debate is stimulating, but as an educational implement it should not be overworked.

6. *Reading.* It would be impossible to estimate what has been accomplished through the reading of missionary literature. The more reading we can persuade a group to do, the more permanent will be the accomplishment.

7. *The project.* The value of learning by doing; "on the job" cannot be overestimated. Every active church-member is a part of an ongoing project. He needs to study his job while he practises it. For this reason adults need project courses in church organization, building, financing, evangelism, etc.

8. *Worship.* When the leader comes to realize that spiritual lessons are learned through worship, the worship program will take on new significance.

9. *Fellowship.* Worship and fellowship are two learning projects. Rightly led in them adults grow in power and grace.

10. *Discussion.* The successful use of the discussion method requires careful preparation and considerable experience. There is little, if any, educational value in a hit-or-miss argument carried on by a group. A discussion should follow orderly steps leading to specific statements of a position as a basis for definite action. The value of the method is that it requires all those participating to reexamine carefully their own experiences and convictions, and to weigh honestly the thoughts and experiences of others.

11. *The platform method,* so called, is a combination of the lecture and the discussion methods. It calls for a lecture from the desk to the entire group, followed by discussion of the matter thus presented in small circles under prepared leaders.

12. *The panel plan.* A selected group of supposedly informed people occupy the platform and carry on a round-table discussion, with the main body of the group as listeners. Usually time is given near the close of each session for questions and comments from

the floor. This is in the nature of a public seminar. Its educational value consists in the opportunity it presents for the less informed to benefit by the knowledge of the better informed.

13. *Group thinking.* Here the discussion technic is followed for the specific purpose of discovering a common ground upon which to base definite action.

Experience in sitting down with those who differ with us; in conceding non-essentials for the sake of essentials is so needed by adult Christians today, that leaders of adults should study earnestly this method of teaching.

The Three G's Class

The accompanying picture of the Three G's Adult Class of the First Baptist Church, Conneaut, Ohio, was taken last summer in Township Park. The teacher, Mrs. P. M. MacKay, wife of the pastor of the church, is seated in the center of the front row. Second at her left is Mrs. J. H. Dewey, president. There is an enrolment of forty, with an average attendance of about twenty-five. Meetings are held once a month at the homes of different members, except during the summer, when picnics are in order. This is a missionary class; the members send money and clothing to the Oneida School, Kentucky. Last year they presented the local church with a beautiful silk flag. At Christmas they sent baskets to the poor.



The Three G's Class, Conneaut, Ohio

Prof. James R. Hughes, the present teacher, took charge of the class. The average attendance is now upwards of fifty. The present officers are: Ninth from the reader's left, front row, A. F. Butz, president; fourteenth from the left, front row, Frank Spiegall, vice-president; sixth from left, second row, George W. Manley, treasurer; eighth from left, second row, J. H. Elliott, secretary. Dr. Mark F. Sanborn, extreme right, front row, is the efficient pastor of the church. Under his leadership the church has grown spiritually and numerically. Professor Hughes, the teacher of the class, is eleventh from the left, front row. He has just retired after teaching public high school for thirty-seven years. An indication of the prominence of the class in the community is that in the present membership there are representatives of ten different denominations. Immanuel is the largest church in the Abington Association, having a membership of nearly 1,200 and a property valued at a quarter of a million. The church school enrolment is 545. Aaron H. Fahringer is superintendent.

Men's Class, Scranton, Pa.

The Men's Class of the Immanuel Baptist Church (formerly Penn Avenue) dates back in origin to about 1883, when Mrs. Helen Gates was teacher. She was succeeded by William McClave, whose name the class afterward bore. During the pastorate of Dr. William Walker and the Billy Sunday revival there was a large increase in enrolment and attendance. In 1925



Immanuel Men's Class, Scranton, Pa.

It seems to me that our Protestant clergy could greatly increase their service to the church by more effectual use of the confessional. We chaplains find that when our parishioners are invited to confide freely in us and these confidences are held inviolate our aid is frequently invoked and our opportunities to serve multiplied. Military courts recognize the value of this relationship and do not ask that we divulge information gained through our confidential relations with other personnel. I believe that few civilian pastors use these spiritual clinics as freely as chaplains.

—*Chaplain John Hall, S. S. A.*

IN Mexico there are twenty-eight churches and forty-eight out-stations under the supervision of The American Baptist Home Mission Society. For 1931 they reported 246 baptisms and a membership of 2,543. The churches at Tampico, Mexico City, and Monterrey are self-supporting and others are approaching that goal.

OPIUM smoking is not on the decrease in China, according to the report of Dr. John E. Lenox, missionary doctor of Yachow, West China. "As we go out on our medical itineraries we see field after field devoted to the cultivation of the opium poppy. It is considered a quick and convenient way of escape from the poverty and disease all about. Despite this fact we want to report, too, that the number of those who follow the Christ and his way increases from month to month."

"Do THE Christians of this village drink? Do they eat carrion? Do they quarrel?" These and many other questions appear on the questionnaire of the survey which is being made by the National Christian Council of India. These questions of interest are being asked of Hindus and Mohammedans concerning their Christian neighbors. Invariably the answer comes: "They used to, but that was before they knew better. Now the teacher is here and it is different." Many of these "teachers" are young men just out of Bible training school. The mission strives to put more and more of these young Christian teachers into the hamlets of India.

"WE have lived in a grass house, attended our first complete association and are becoming acquainted with our people in Mongoldai field," writes our new missionary, Mrs. A. C. Davis, of Assam. "Of the seven hundred and more Christians who attended the meeting not more than fifty could read or write. Many of their non-Christian neighbors attended out

of curiosity. What a difference a few years under Christian influence can make in the appearance of these people. The change is easily noted in so many ways."

For thirty years The American Baptist Home Mission Society has promoted work among the Hungarians settled in America. There are now thirty-two churches and missions, with more than 2,500 members. They publish their own paper and support an Old People's Home in Michigan. To a great extent they are tithers. They represent a high type of evangelical Christianity.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

AS IT LOOKS TO YOUNG CHINA. By William Hung. The Friendship Press. 181 pages. Price, \$1.00.

"The essential purpose of the book is not to present information on political affairs but to reflect the thinking that is being done by young Christian Chinese today on basic aspects of the life of their people." It is a great privilege to have a book on China written by one of her own countrymen and dealing with the struggle between the old and the new.

IMMIGRANT GIFTS TO AMERICAN LIFE. By Allen H. Eaton. Russell Sage Foundation. 185 pages. Price, \$3.00.

The author endeavors to show how the inflow of peoples from all corners of the earth has enriched American life. His approach "Springs from an appreciation of what the immigrant has brought to his newly chosen country." The book contains valuable suggestions for leaders in week-day or vacation church schools.

FACING THE FUTURE IN INDIAN MISSIONS. By Meriam and Hinman. The Friendship Press. 224 pages. Price, \$1.00.

Mr. Meriam presents in six chapters his observations upon the welfare of the Indian, especially with relation to government and work among them. Doctor Hinman has contributed two chapters dealing specifically with religious work among the Indians.

HAS SCIENCE DISCOVERED GOD? Gathered and edited by Edward H. Cotton. Thomas Y. Crowell Company. 308 pages. Price, \$3.50.

A collection of sixteen essays written by eminent scientists setting forth their views "concerning the inner spiritual experience, the search for Reality (or God) and life everlasting." The editor designed the book as a help to "those men and women whose belief

in God, and in themselves may have suffered shock in the recent cynical, naturalistic upheaval and world-wide economic depression; and for other men and women whose philosophy of life may yet be in the process of formation." The book does not contain statements of finality, but the views of such men as Mather, Millikan, Eddington, Conklin, and Jeans.

LORD JUGGLER AND OTHER POEMS. By Roberta T. Schwartz. Harper & Brothers. 78 pages. Price, \$2.00.

Covers a variety of subjects—nature poems, poems of love, of fancy, and of thought; light verse and verse of deeper feeling. Here we find craftsmanship, originality of expression, lyrical beauty and freshness of ideas. This is the second volume of verse by Mrs. Gordon K. Chalmers, who writes under her maiden name.

INDIAN HEROES. By J. Walker McSpadden. Thomas Y. Crowell Company. 305 pages. Price, \$2.00.

This book presents the background of American history from an unfamiliar point of view, namely the red man's side of the story. The author says: "While I suspected that the Indian had been somewhat mistreated in the colonization of our country, I was amazed at the cumulative story of his wrongs." The adventures and experiences of Indian leaders with the white men who invaded their homes and took possession of their lands, are told as faithfully and impartially as possible.

HERBERT HOOVER AND AMERICAN INDIVIDUALISM. By Walter F. Dexter. The Macmillan Company. 256 pages. Price, \$2.00.

Doctor Dexter is president of Whittier College and a skilful apostle of individualism. In this volume he discusses the background of Hoover's ideals tracing them to his Quaker heritage. He then relates the President's policies to his theory of individualism based upon the principles of freedom, the functions of government, economic progress and the problems of war. Throughout the entire volume he maintains that individual liberty must be assured in the midst of a complex social and political order.

THE WEAPON OF PRAYER. By Edward M. Bounds. Fleming H. Revell Company. 157 pages. Price, \$1.25.

Comments on some of the scriptural passages about prayer arranged in twelve chapters under such titles as: Prayer Essential to God; Putting God to Work; God's Need of Men Who Pray; Prayerless Christians; and the Ministry and Prayer.

HUMOR, OLD AND NEW

REAL-ESTATE AGENT. "Well, what do you think of our little city?"

PROSPECT. "I'll tell you, brother. This is the first cemetery I ever saw with lights."

QUESTION. "How can I keep my mince pies free from juvenile raids?" asks the mother of a large family.

ANSWER. "Lock the pantry door and place the key under the soap in the boys' room."

"Mrs. Upton's pet dog has been run over; she'll be heart-broken."

"Don't tell her abruptly."

"No, I'll begin by saying it's her husband."

"Well, Bobby, what do you think of your new teacher?"

"Oh, he's all right, only first he says that two and two make four and then he changes his mind and tells us that three and one make four."

LADY OF THE HOUSE (to overworked handy man). "I want you to write on each egg the date, and the name of each hen."

HANDY MAN. "Then, I must leave you, ma'am. I've done very near everything, but I draws the line at being seketary to your 'ens!"

A MINISTER named Jordan had a son attending college. This son was about to try his final examination. The father asked his son to let him know how he got on. One day the father received a telegram: "Hymn 254, verse five, the last two lines." After puzzling a while the father turned to the hymn and this is what he found: "Sorrows vanquished, labors ended, Jordan passed."

PATRICK CALLAHAN, the well-known plasterer, was discovered standing before Hennessey's drug-store which displayed a large sign, "Nut Sundæ."

Pat gazed at the sign a long time and then said to Hennessey, who had come to the door:

"Ash Wednesday, Shrove Tuesday, Good Friday—say, this is a new wan on me."

Lesson Topics for February, 1933

February 5. JESUS CHOOSES THE TWELVE. Mark 3: 7-35.

February 12. JESUS TEACHING BY PARABLES—FOUR KINDS OF HEARERS. Mark 4: 1-20.

February 19. JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM. Mark 4: 21-34.

February 26. JESUS SHOWS HIS POWER. Mark 4: 35 to 5: 20.

CONTRIBUTION OF THE PUBLIC SCHOOL TO RELIGIOUS EDUCATION IN OAK PARK, ILL.

By W. J. Hamilton, Superintendent of Schools

Since October, 1920, pupils above the third grade in the elementary and secondary schools of Oak Park have been permitted, upon the written request of parents, to attend week-day schools of religious instruction on school time. No credit has been given for public school work during this time. An elective program has made possible the profitable employment of pupils not electing the work offered in the church schools. This is done by the presentation of a special elective course known as "Problems in Citizenship," which is offered during the time that church-school classes are being conducted in the near-by churches. The churches are responsible for the entire educational project developed under the head of "Religious Education." The teachers in the church schools have the same academic and professional qualifications as that required of teachers in the public schools.

The general range of the course offered under "Problems in Citizenship," parallels the course in citizenship values outlined by Dr. Henry Morrison in his *Practice of Teaching in the Secondary School*. The approach is not made through the study of character traits. The plan is to provide an integrated experience in which the pupil approaches a life-situation, his own life-situation if possible, and attempts to solve the problems found in the situation through the application of knowledge gleaned from all sources of human learning. The school freely resorts to the teaching of the church in providing criteria upon which to base conclusions. History, literature, biography, science, and sociology are other sources which are used in the solution of problems found in life-situations. The effort of the school is to make the course of instruction as concrete and as close to the pupil's stage of development as is possible. The pupils like the work, and respond to it splendidly under the skilful and sympathetic direction of a well-prepared teacher.

Other distinct contributions of which we have more or less objective evidence may be found in the recognition which the pupils in the public school give to the place which the church and religion has in our present social order. The fact that the board of education and the school authorities are willing to excuse pupils from the most important work of their lives, attending school, to study religion in the church, has given a certain prestige to the work of the church and the church school. While we still have evidence of wrong attitudes toward the discipline of the church school on Sunday, we feel that this is due more to the inefficiency of the teachers and the inferior physical conditions, than to the subjective attitudes of the pupils.

The fact that boys and girls of all nationalities, and of different religious beliefs, attend the same classes for the purpose of studying the common elements to be found in Bible history and Christian citizenship, has created a certain respect for religion as a personal matter and a respect for the religious beliefs of other people. The citizen of tomorrow is greatly in need of a type of international mindedness if he is to function in this rapidly contracting world. The public school of today cannot longer continue to teach American history from the standpoint of the American nation alone. It must be taught from the view-point of Mexico, and Chile, and Argentine, and France, and other nations. The fatherhood of God and the brotherhood of man can and must be taught in the courses offered in the public schools as well as in the schools of the church. Segregation for purposes of political and social control has long been a menace to the American Democracy and definite efforts must be made to bring about a discontinuance of this practise if our government is long to endure.

Through the study of problems in citizenship, pupils may acquire the problem-solving attitude toward life-situations. Judicial mindedness is sadly lacking in the United States at the present time. Much of the political corruption, the disregard for authority, and the connivance with organized crime are directly due to the inability of the citizenry of the United

States to think. Newspapers, radio, demagogues, and exhorters of all kinds are making appeals to prejudice and control the populace. The saddest and most unfortunate aspect of the whole situation is found in the fact that people still continue to rearrange their prejudices and call it thinking. And all this in spite of the increasing millions yearly devoted to constructing the most magnificent temples of public education the world has ever seen. We feel that there must be a distinct contribution to character development through a program of problem-solving at all levels of instruction in the public school.

We seek to make pupils earning-conscious, to experience the satisfaction that comes to all when a sense of mastery and achievements is felt. This is not to be gained by grades given on an examination, nor the marks sent home on the monthly report-card. It is felt rather in the realization that a mastery over self has to be accomplished. A boy who is learning to swim, to skate, to play a musical instrument, or to produce evidence for the support of an opinion, has only a shallow satisfaction in grade marks of "A" or "B." His joy is found in mastery. We feel that there is a contribution to be found in the realization of the end-products of education in terms of skills, habits, understandings, attitudes, and ideals, all of which make up the personality and character of the individual.

It remains for us to summarize and state our conclusions. The one and most distinct contribution made through a cooperative program of character education through school and church is found in the opportunity for the motivation of right subjective attitudes toward an effort to develop a strong, well-balanced character. There must be a subjective appeal, there must be aid in making personal adjustments through habit formation, and there must be social adjustments through the formation of right attitudes. There must be an integrated experience in which young persons are taught to utilize the understandings obtained from all fields in the determination of conduct patterns. There must be a definite recognition of the ever-present influence of the Over Soul, the Spirit of Life, God, as close to us as the beating of our hearts, through whom and in whom we have our being. The youth in our American public schools must be brought to know God as Spirit and his worship must be "in spirit and in truth." This respect for truth must be upon the same high level as the respect for God.

We therefore conclude that the distinct contribution of the public school to a cooperative program of character development may be summarized as follows:

1. The recognition of the importance of right moral attitudes as the basis for personality and character development.
2. The opportunity to become learning-conscious as to moral values of life and the satisfaction that comes through achievement and self-mastery.
3. Recognition of the place morals, religion, and the church have in the modern social order.
4. The development of a respect for the religious belief of others and the acceptance of religious thinking as a personal matter.
5. The recognition of the end-products of character education as expressed in terms of skills, habits, understandings, attitudes, and ideals.
6. The development of an ability to solve problems arising out of life-situations in terms of moral and spiritual principles. Respect for truth as a basis for accurate, scientific thinking.
7. Providing an integrated experience in using standards of citizenship as taught by the Church and the State. This includes the use of criteria selected from many fields of instruction.
8. The motivation of pupils to an appreciation of moral and character values as a basis for personality development and happy adjustment to our social environment.

INTERNATIONAL SUNDAY SCHOOL LESSONS

IMPROVED UNIFORM SERIES

FIRST QUARTER, 1933: THE GOSPEL OF THE SON OF GOD

(Studies in Mark)

AIM: To lead the pupils to discover the grace and the power of the Son of God, and to give their lives fully to him in diligent service on behalf of others.

LESSON I. JANUARY 1. PREPARING THE WAY FOR THE CHRIST

Mark 1:1-11

GENERAL THEME: JOHN PREPARES THE WAY FOR JESUS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 40:3-11

KEY VERSE: Prepare ye the way of the Lord, make his paths straight.—Mark 1:3

1 The beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about

his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Neronic persecution. It stresses the divine heroism of Jesus: an example to the endangered faithful! Hebrews 12:3 might have been its text.

It is intended especially for Gentiles, and so contains just about what a missionary to the Gentiles would be expected to relate of Jesus; in direct, simple, vivid language. It tells what he did, instead of—like Matthew—what he said. "It is a striking and realistic picture of Jesus at work among the people—teaching, healing, helping everywhere he went" (*The Study Bible*). Its "entire contents might be summed up in these words, 'To minister and to give his life'" (Erdman).

The following general analysis of Mark is adapted from Bundy's "Syllabus":

- A. The Account of Jesus' Public Career; 1-15.
 - I. The Galilean Period; 1-9.
 - II. The Judean Period; 10-15.
 - 1. The Journey to Jerusalem; 10.
 - 2. The Jerusalem Days; 11-13.
 - 3. The Story of the Passion; 14, 15.
- B. The Reports of the Resurrection; 16.
 - I. The Witness of the Women; 16:1-8.
 - II. The Appearances of the Disciples; 16:9-20.

The Lesson Before Us

I. THE GOSPEL THAT JESUS WAS
Ver. 1.

The first verse is really the title-heading of Mark's writing, and not his statement that he here commences his narrative. We might substitute "in" for "of," if we would. As there is only one gospel, so there is only one place where it can have its beginning. And it is essential that the man in whom it originates be the Son of God.

One gospel, but four Gospels, four different presentations of that gospel. Mark here offers us his (cp. Luke 1:3, "it seemed good to me also"). It has been suggested that Mark thinks not so much of the gospel that Jesus preached as of the gospel that Jesus was. In his picture of Jesus he answers the question,

A Bible Message for Every Day

Monday. John Announces Jesus. Mark 1:1-11. Do we remember with the appreciation we owe them those who have been to us forerunners of Jesus? Who have prepared the way for him into our lives? Parents, teachers, preachers—strangers, even?

Tuesday. John's Preaching. Luke 1:7-17. No word of himself, or of a gospel that we may call his. It is all of a mightier One. The true Christian prophet, preacher, teacher, points away from himself to Christ.

Wednesday. John's Testimony of Jesus. John 1:25-36. If to you are vouchsafed deep religious experiences at all like John's—opened heavens and heavenly voices—pass them along to others in testimony.

Thursday. National Preparation. Jonah 3:1-10. The preacher of civic righteousness has abundant biblical justification. There is plenty of which our own nation—not to speak of the others—must repent before the day of the Lord can arrive.

Friday. Personal Preparation. Ps. 51:1-13. In considering the parable of the Peril of the Empty Life (Luke 11:25, 26), do not minimize the importance of the cleaning-out.

Saturday. Thoroughness in Preparation. Luke 19:1-10. A brisk step, even a jump, is needed to get the average person out of the wrong into the right. The Greeks had a proverb, "The tiny strands bind us tightest." They, too, must be cut.

Sunday. A Prophecy Concerning John. Isa. 40:1-11. If they of old were so glad in the mere hope in the tidings of the coming, how much more should we rejoice—that the Coming One has come! (John 1:29.)

At the Threshold

MARK'S GOSPEL. TITLE. THEME

The Christian church has always accepted the very old tradition that the "Gospel According to Mark" is also according to Peter; or that Mark was, as we would say, Peter's "ghost-writer." Yet Mark must have had a first-hand and intimate knowledge of some of the events which he narrates, for his mother's home at Jerusalem was a rendezvous of the earliest disciples, (Acts 12:12).

This is certainly the oldest of the four Gospels. The other three have been dependent upon and have drawn from it. It will have been put into its final shape at Rome, about the time of the terrible

What is God like? The other evangelists start farther back, Mark takes us immediately (ver. 9) *in medias res* of our Lord's earthly ministry.

Our English word gospel has the etymology, "story of God," or "God's story" (godspel). The original Greek word, euangelion (our "evangel") means "good news," and this latter signification has been given the term by the Christian church. At first it was the good news that Christ was proclaiming—of the kingdom of God; but after his death it came to be applied to all that he was and is.

And yet it is of a beginning, in the stricter sense of that word, that our evangelist is here telling us; a little thing, a grain of mustard-seed planted, an itinerant rabbi and a handful of followers. We are reminded that after all the Christian ages we are still at its beginning, so magnificent is its ordained future; and so ever-fresh, germinal and initiative, this gospel.

Addressing Gentile readers, Mark does well to stress the fact that this Jesus of whom he is writing is not only the Christ, the Anointed and Messiah of the Jews, but is the veritable Son of God. The nations would not be attracted to a religion that was not of God. On the other hand, Mark always takes account of the refusal of the Jews to see Jesus as God's Son. They put him to death for making the claim.

In writing for Gentiles it would be important to employ a full, explanatory name for Jesus. "Christ," his official title ("Anointed"), would have little significance for non-Jews. "Jesus" approximates "Saviour," for it is the Greek equivalent of the Hebrew "Joshua" ("Jehovah is salvation"). It has heavenly sanction (Matt. 1:21). It has become the most precious word in the Christian vocabulary.

It should be noticed that this commencement of Mark's Gospel coincides with Matthew 3:1 and Luke 3:1. Our evangelist thus omits the narratives of the Nativity.

II. THE FORERUNNER

When a king went to visit one of his provinces, the highways would need to be put in order, lodgings provided, and receptions and festivities arranged. Thus it was to be with the coming of the Messiah King (Mal. 3:1; Isa. 40:3). The idea is also involved here that seasons of national penitence and fasting were proclaimed by the public herald.

Mark is chary of Old Testament quotations and this is one of the very few that he uses. Yet even his Gentile readers would see in this fulfilment of prophecy another evidence that the Advent of the Saviour was no casual happening, but so important and necessary that it had been prepared in the eternal counsels of God. That the quotation from Isaiah (40:3) is preceded by one

from Malachi (3:1) while only the former prophet's name is mentioned has been explained by the prominence of Isaiah's portrait of the Messiah in the mind of the writer.

This description of John accords with the idea that a reincarnated Elijah should be the forerunner (cp. 2 Kings 1:8, where "hairy man" is better rendered, "man with a garment of hair-cloth"). John's figure stands out in our imaginations—as in Christian art—as a typical prophet, of the sterner sort. Parts of the locust—it was a "clean" food (Lev. 11:22)—are eaten today by the Arabs, cooked when fresh or dried, although it is not regarded as a very palatable food.

*Repentance is the great word of John's preaching. This is evident from the parallel accounts. His baptism was incidental, a sign and seal of the individual's determination to confess, repent and seek forgiveness . . . "a suitable act. If a man honestly sought full remission, it was only right that he should perform this act; so Peter said on the day of Pentecost" (W. N. Clarke, in *The American Commentary*). We may regard John's introduction of baptism as a part of the preparation for Christ that we are considering. It—so to speak—came into the church before the church.*

The looming greatness of the One he is heralding so imposes upon John's imagination that he is compelled to think very humbly of his own mission (John 3:29, 30). He seems to sense the insufficiency of his preaching and his water-baptism for the real and great need of the sinful world. The popular response to John's message is told in Luke 3:10-14.

Notice that John's message is not a gospel. Jesus also preached repentance, but something additional; something infinitely more precious. Jesus said that the least of us, his followers, is spiritually greater than John (Luke 7:28).

III. THE BAPTISM DEDICATION

As the Gospel of Mark is the Gospel of Service, so here we have the dedication, or ordination, of the Servant. Jesus recognizes John's mission as not only a preparation for, but also an appropriate beginning of his own. By joining it he definitively commits himself to his own cause. Baptism thus becomes to us a holy thing because it inaugurated him into his divine offices and work.

*That our sinless Lord should submit to this "baptism of repentance for the remission of sins" (ver. 4) need not trouble us. It was our sins. "He went down into the water and shared in the baptism of publicans and sinners . . . we must see in it an anticipation of Calvary" (J. D. Jones, in *The Devotional Commentary*). "He thus identifies himself with the humble and assumes responsibility for Israel's sins. It is a symbol of social solidarity and of submission to the will of God" (Curry, in *Jesus and His Cause*).*

The representation of the Spirit by a dove-like semblance is appropriate. Among the Samaritans the dove stands for the glory of God. The thought may be that the Father looks tenderly upon the Son who does always the things that please him. Peter preaching at Caesarea makes plain that this was Jesus' formal anointing for his ministry (Acts 10:37, 38). Attention has often been called to the fact that all three personalities of the Trinity participate in this holy event.

The Lesson Applied

It is what you and I are to undertake; this preparation of the way for Christ (the Adult Topic). He is ever the King, moving through the world, following the pathway to human lives.

The demand for repentance is just as pressing in our mission as it was in John the Baptist's; the essential preliminary, the preliminary sine qua non. Christ simply cannot get into the unrepentant heart. Where repentance is lacking, Christ cannot bring his blessings.

Our world today has plenty of things of which it needs to repent; the men and women of our time have; you and I have.

Repentance must eventuate in a moral cleansing—of which baptism may be the symbol—a break with sin; and a practical, positive righteousness, that is, service ("fruits worthy of repentance," Luke 3:8).

Christian education bulks large as a factor in preparing the way for Christ into human lives. Every church school teacher is a John the Baptist.

In the other, more literal sense, we may prepare the way for Christ: by clearing away the innumerable obstacles, evils, "things of the devil," that clutter and endanger society, impede Christian advancement, or make it harder for men to reach companionship with Christ. Such things may spur and discipline in some cases, but are there not too many foes to fight within that we should need them outwardly?

Finally, how happy should the Christian be that he may share the honor of John, be a herald and forerunner ("advance agent") of his Lord, the King Immanuel!

To Ask and to Answer

In what respects might world conditions in that age be compared to those in our day?

What are the evidences of genuine repentance?

What do you understand by "the baptism of the Holy Spirit"?

In what senses has baptism been taken by different persons and different branches of the church through the centuries?

Where in the Gospels does Jesus place in contrast John's mode of life and his?

Would you call John the Baptist a reformer, in our sense of the word?

TEACHERS' HELPS

In the Men's Class

Roger W. Swetland, LL.D., Hightstown, N. J.¹

WHAT MANNER OF MAN

Startling figure! Stern, bold, fiery, fearless, impassioned, uncompromising, ascetic John the Baptist. Terrible preaching this; sin the theme, repentance the call, burning, like chaff, the penalty. A farmer would call it subsoil plowing. John broke through the hard-baked crust of theological conventionalism, self-complacent philosophy and superficial righteousness to make ready a soil fit for the good seed of the gospel. Note that out of his followers came the first disciples of Jesus.

Is there need for more of such preaching in our modern day? Wherein is its strength? Wherein its weakness? How does modern evangelism differ from it? Is there gain or loss in the difference?

Why did not John himself follow Jesus? Why did he point out the Lamb of God to his own disciples and not himself become a disciple of that Lamb? Why did he preach the advent of a new kingdom and still be content to remain outside that kingdom? Was he disappointed at the way the Master went about the inauguration of the new kingdom? Did he think he still had a mission in helping to establish it? Did he come to feel that perhaps he had been mistaken in Jesus? Note his later inquiry on this point while in Herod's prison. Someone has called John the Baptist the last of the prophets and the first of the evangelists. Do you agree with that description of him?

AN EXPERIENCE—UNIQUE OR COMMON?

Did the full consciousness of his mission burst upon Jesus suddenly with the rending of the heavens at his baptism, or had the conviction been growing upon him during the silent years at Nazareth, following his memorable visit to Jerusalem at the age of twelve? Did his growth "in wisdom" include growth in understanding of his life-mission? What attracted him from his home to the baptism by John?

Whatever answers may be given to the many inviting questions that arise here, one thing seems certain: There came upon the Master an overpowering conviction of his sonship to God, a clear vision of what his task must henceforth be, and a marvelous revelation of his Father's approval of himself and his cause.

Do similar experiences come to us common, every-day folks? If not, why not? Has not God a definite purpose for each of us in life? Will he let us know what that purpose is if we ask

aright? Did Jesus begin then to say, "Not my will, but thine be done"? Do we ever really say that and then seek to find out what his will is? At the age of twelve Jesus began to be conscious of some mission in life for him. Most boys of twelve begin to think long, long thoughts. Jesus spent the time from twelve to thirty, eighteen years in toil, but his soul expanded with the passing years, and at thirty he was ready for his life-work.

Scores of parents complain because their sons at sixteen or eighteen years of age have not yet decided upon a future career. Could such parents wisely learn a lesson here?

Before My Class of Women

Olive Woodward Ogg, Monroe, Iowa

In a very special sense the work of John the Baptist as the forerunner of the Christ was peculiar to himself, never to be repeated, as unique as was his person with flowing locks and raiment of camel's hair. But in as striking a sense is it imperative that his work of preparing the way for Jesus be taken up and carried forward by Christian women in every relation in life.

1. *In the home.* If Christ is to be the unseen guest in the home, preparation for that thrice-blessed hospitality must be made by the Christian wife and mother. One can scarcely visualize the Lord as honored guest at a table presided over by a selfish, frivolous woman, or a slattern, or a nagging termagant. If he were coming today to sit in person at our board, as he sat in so many a home in Galilee, how joyfully and painstakingly we should move about our preparations, eager that he should find all in sweet readiness, yet remembering the rebuke to distracted Martha and the "one thing needful." In a far more significant way will he this very day sit down to sup with us and let his presence permeate our intimate family gatherings—if only we prepare the way for him. Many a starved child-heart goes hungering for the glad fellowship of him who said, "Suffer the little children to come unto me," because no woman's loving care has prepared the way in that most receptive of all places for the indwelling presence of Jesus. With grown-up sinners one must plead and agonize before they will let him in; of childhood it is only necessary that we "suffer and forbid them not." And almost invariably it is some woman's responsibility to see to it that the little ones be introduced to the incomparable Friend of childhood. What a travesty of motherhood when, as sometimes happens today, the mother, misled by a false psychology, withholds the knowledge of Jesus from her child through a perverted notion that the little one must not be

prejudiced or hampered in self-expression!

2. *In the place of business.* It ought to be true that a Christian woman in any business office is an entering wedge for the Christ ideal and influence. Unfortunately such is not always the case. All too often the Christian young woman upon entering a business career begins at once to compromise and soon comes to pride herself on being sophisticated, shock-proof. Older women can remember a time when the most loose-lipped of men strove to curb profanity and the risque jest in the presence of women. If such an attitude is no longer to be found, is it altogether the fault of circumstances which have made of woman the business associate and competitor of man?

3. *In politics.* For many years it was the hope of those who sought to secure the ballot for women that their entrance into politics would usher in a new day, that reforms long overdue would be speedily introduced. An interesting class discussion might arise as to how much has really been accomplished through woman in politics; say, in the matter of child labor, protection for motherhood, prohibition, etc., going on to a study of prevalent tendencies. Has the ballot in the hands of woman to any degree "made straight the highway" for the King in community and national life?

4. *In the mission fields.* Here there can be no doubt as to the answer. Nowhere else, except in the Christian home, has woman so signally labored to prepare the way for Jesus. Only woman could have entered the zenana; only woman could have brought deliverance to suffering widowhood in India; only woman could have reached the little ones in heathen lands through the kindergarten, and thus established a vital contact with thousands of homes once barred against the Christian's God. One of our missionary mothers, laboring in the Belgian Congo, tells of visiting on their itinerary a village where the people were unfriendly, almost to the point of hostility. The missionary mother is a tiny woman with a lovely face and an irresistible personality. She passed from hut to hut as the women were preparing the evening meal. Here was a fretful baby. She picked it up and quieted it while the native mother silently went on preparing the meal. Later in the evening the parents came to the missionary's hut bringing a gift of a fowl. Said they, "You like our baby. We like you." And so hearts were opened to listen to the good news of the Son of God.

One point to be borne in mind, if we are to take up the work of being forerunners of the Christ, is the deep humility of John. He was willing to be only a voice in the wilderness. There have been instances where a woman who had started in a life-work of service, upon meeting with success, has grown arrogant, and so neutralized the effect of much that she might have accomplished. Really to pre-

¹ Doctor Swetland is headmaster of the Peddie School.

pare a highway for the Lord, in home, business relations, society, or upon mission field, it is imperative that we first recognize Him as the one upon whom the heavenly dove descended; knowing that in the effulgence of his glory the humble forerunner may be quite lost to sight.

Crannellograms

Philip W. Crannell, D. D.¹

1. The Gospel love is eternal, in heaven; the Gospel message begins on earth. 2. The fountain, foundation, and

¹ Doctor Crannell was a pastor in New York and Kansas; from 1902 to 1926 a professor in, and from 1903 to 1926 president of the Kansas City Baptist Theological Seminary; from 1927 to 1931 head of the department of religion of the Colorado Women's College. He now resides in Denver, Colo. He is the author of *The Book of Books, The Survival of the Unfit, Character Crises in the Old Testament and Seams of Glory*.

force of the Glad Tidings is Jesus. 3. The Glad Tidings is about Jesus, belongs to Jesus—and sent to men. 4. Good tidings of Jesus, the Man; of Christ, the Messiah; of God's Son, the Mediator-Master. 5. The Master needs messengers. 6. John cries; men must prepare. 7. We prepare the way by making paths straight; repentance. 8. The world is a wilderness: the Herald, King, Servants, will make it a kingdom. 9. Baptism is man's sign of repentance and allegiance: God's sign of remission and regeneration; only a sign; but a sign commanded. 10. Confession discloses; repentance discards; baptism declares. 11. The coming One not only completed the Herald; he was the Herald's whole reason. 12. God's beloved Son obeyed and was blessed in baptism; so we, if we follow rightly. 13. Father, Son, Spirit, "met" at Jesus' Jordan; they do at ours. 14. How small beside the Master is his mightiest Mes-

senger! 15. To prepare others we must first prepare ourselves.

The Lesson Lived

SHOWING WHOM WE SERVE

Prepare ye the way of the Lord (Mark 1:3).

My father came into my house soon after I was married, and looked around. We showed him into every room, and then, in his rough way, he said to me: "Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or the devil." I went through and looked at the rooms again, and thought: "He is quite right." So we made up our minds straightway that there should be no room in our house henceforth that had not some message, by picture or wall text, for every corner which would tell that we, at any rate, served the King.—G. Campbell Morgan.

LESSON II. JANUARY 8. JESUS FACING HIS TASK

Mark 1: 12-20

GENERAL THEME: JESUS BEGINS HIS WORK

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 11: 1-9

KEY VERSE: The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.—Mark 1: 15

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his

brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

A Bible Message for Every Day

Monday. The Temptation of Jesus. Matt. 4: 1-11. Off alone ("wilderness")—that's where the hardest temptations come to you. You're safe, however, if there's three of you: the Lord Jesus, as well as you and the devil.

Tuesday. Jesus Preaching. Luke 4: 14-22. It should encourage us that he had such a variety of pulpits. "Any old place," one might say. The opportunities to tell people the good news, that he never failed to improve, are constantly ours.

Wednesday. The First Disciples. Mark 1: 12-20. Jesus was starting the greatest enterprise of all time, but he began with "just a handful"; four fresh-water fishermen. Little church, small Sunday school, slender prayer-meeting—don't get the inferiority complex. Jesus can do a lot with you.

Thursday. Jeremiah Begins His Work. Jer. 1: 1-10. Christians who say they can't speak for Christ in public, or private, are thinking of self and forgetting God: "Behold, I have put my words in thy mouth" (ver. 9).

Friday. Isaiah Begins His Work. Isa. 6: 1-10. If the fire has touched your life—the fire of sorrow, trouble, hard experience—has it made you a better preacher (for that's what every Christian is) of the good news of Jesus?

Saturday. Paul Begins His Work. Acts 9: 10-20. Note that word "vessel" (ver. 15), "utensil," "tool"; something with which one works. How thoroughly Paul always realized himself that, and let himself be used of God! "Take my hands, and let them move at the impulse of thy love!"

Sunday. The Work of Jesus Foretold. Isa. 11: 1-9. Antiquity was always looking forward to a Messiah, Saviour. We

can look back at the true One; but what is better, can see him with us in our world and lives today.

At the Threshold

Galilee. Mark is so distinctively a Galilean Gospel that something should be said at the outset of this province. The name occurs infrequently in the Old Testament (Joshua 20: 7; 1 Kings 9: 11; 2 Kings 15: 29; Isa. 9: 1). In Hebrew it is *galil*, meaning "circle," or "circuit," or perhaps "district." The name was sometimes applied to pretty much all the north country, though originally it was restricted to the territory of Naphtali. The plain of Esdraelon and Mount Gilboa would mark its southern boundary. A distinction between Upper and Lower Galilee was sometimes made. The designation "Galilee of the Gentiles," or "nations," was applied because of the large number of non-Jewish, or Jews of mixed blood, residing there (Matt. 4: 15). For religious reasons the Jews of the south referred to Galilee contemptuously (John 7: 41, 52); yet it was really the most fertile and prosperous part of Palestine. The people, also, were more genial, liberal, and cultured than those of the south. Greek was pretty generally spoken. This had so affected the native Hebrew (Aramaic) that it seemed to the Jerusalemites a veritable dialect (Matt. 26: 73). Galilee was densely populated; great cities and towns everywhere.

The Lake of the Gospels. The Sea of Galilee is known also as Lake Gennesaret (Luke 5: 1; "water of Gennesar," 1 Macc. 11: 67)—from the plain of that

me to its northwest—and as the sea of berias, from the city on its western shore. In the Old Testament it is called the sea of Chinneroth (Joshua 12:3). It is about six miles wide and twelve long, pear-shaped. Its waters are noted for abundant fish, and are treacherous. Galilean boatmen need constantly to be on the watch for sudden and violent storms (Matt. 8:24). So much of the ministry of Jesus was carried on around this charming little body of water that it has been called a "Fifth Gospel."

The Lesson Before Us

I. THE TEMPTATION

Our two topics, "Jesus begins his work," and "Jesus facing his task," are both meaningful for the temptation. It is really the first thing that he did for the world's salvation, and in it he was certainly direfully facing his task.

The brevity of Mark's mention of the temptation would be accounted for by the fact that this is a gospel of action. He is in a hurry to get right into the story of Jesus' saving career. He omits preliminaries. He says "John came," without saying whence; he introduces Jesus with the abrupt, "Jesus came." He is nowhere greatly interested in the inner life, or as we would say, the psychology of our Lord. Yet he has skillfully boiled down the facts that Matthew and Luke give in detail.

All three evangelists place the temptation immediately following the baptism. At baptism Jesus had committed himself to his divine mission. The voice from on high had sanctioned it. But he must become clear as to the program of this new spiritual kingdom that he is inaugurating. It is to be altogether other-wise than his nation was expecting. To the assurance of the Father must be added his own clear-cut, hardened conviction that he can and will go through to the end with this task and office—and pass; putting aside the cup of material comfort, and worldly honor and glory, and laudable national pride and interest to drain to the dregs the other one.

The account of the temptation must have come from Jesus' own lips. Someone when he and the Twelve were off by themselves, in solemn intimacy, he told them about it; maybe to discourage worldly ambitions they were at the time cherishing (Mark 10:35-37).

Does the agency of the Spirit here surprise us? "It reminds us that there is an austere and bracing side to the Spirit's ministry. . . . We read in Scripture also of the Spirit's hindering, forbidding, binding" (J. D. Jones). Satan and the wild beasts! How expressive of the forces of sin that always were, always have been, against him, but that he would, shall dominate! Mark does not omit the most important item of all, and the angels ministered unto him."

As to the issue of the temptation Mark has nothing to say. No word is necessary. For the Son of God victory

was certain; as it is for all those who truly trust him."—C. R. Erdman.

Why comes temptation but for man to meet

And master and make crouch beneath his foot,

And so be pedestaled in triumph.

—Browning.

II. THE BEGINNING OF THE GALILEAN MINISTRY

After the baptism and temptation there evidently follows a ministry in Judea. At least some of the incidents recorded in John 1:19 to 4:45 belong here. Mark only refers to it as a reason for Jesus' withdrawal from Judea (cp. Matt. 4:12). That is, the hostility to John, which was likely to be transferred to himself, made it difficult for him to continue his propaganda there.

"Now after that John was put in prison, Jesus came." God never allows a break in the succession of his fighters for righteousness. He came to be king of an everlasting world-kingdom, but not with scepter or sword did he come: he came preaching.

"Preaching" here is, of course, used in the untechnical sense of declaring, speaking, telling; yet the office of preacher is exalted by the fact that "Jesus came preaching." The oldest manuscripts have simply "the gospel of God," omitting the word kingdom. Gospel of God here is equivalent to: the good news that the reign of God on earth is now to begin; literally, "has come near." Yet when Mark wrote these paragraphs that term "gospel" had already taken on a richness of meaning of which at first men had no conception.

Jesus takes up John's call and demand, Repent! but completes it with, Believe!—in the forgiveness, mercy, and love of God, as I make him known to you. In short, in Jesus' speech that word repent takes on new meaning. Outside of his gospel, apart from his salvation, it is a cold, hopeless word.

Luke follows his introduction to the Galilean ministry with a statement of the sensation that it created and then with his account of the preaching in the synagogue at Nazareth (4:14-30).

III. THE CALLING OF THE FIRST DISCIPLES

Matthew 4:18-22 is exactly parallel.

See also Luke 5:1-11.

There are many reasons why Jesus needed what we call the apostleship, the little group of his immediate, intimate followers. Two of these reasons are stated in 3:14: That they should be with him, day in and day out, to be instructed by him in his truth and trained for the service of his kingdom; so that after his earthly ministry was over the gospel might go on saving men.

He needed their fellowship; he was too much alone, in many senses. The man Jesus could not do without human

friendship, sympathy, and support. "I have called you friends," he said to these same men (John 15:15). The person who thinks he can dispense with friends had better bethink himself that the Lord Jesus Christ couldn't.

You can represent the varying degrees of nearness to Jesus by drawing concentric circles around a common center—Jesus. Farthest away are those who were simply "interested." A little closer those who gave him a hesitating allegiance—like Joseph of Arimathea and Nicodemus. Then the great body of his adherents. Still closer those who spent in his following as much of their time as their circumstances would permit. Next, his actual followers or workers, whom he definitely called and commissioned, among whom were the Seventy. Within this group the still narrower band of the Twelve. Still closer to him, if you will, the smallest coterie, Peter, James, and John.

This trio and Andrew, here following him (ver. 18, 20), we may suppose, temporarily, to learn more of his secret. That they were willing to do it, to leave their business and their father, is specified to show their keen interest in the Teacher and the genuineness of their incipient faith.

On Jesus' part it was a testing of the stuff that was in them, before he definitely commissioned them apostles (we think of his remark in the parable of the Marriage Feast, "Many are called, but few are chosen," Matt. 22:14). The call will not have been so abrupt as might seem. They were not entire strangers to Jesus. Andrew and John, at least, had been John the Baptist's disciples and were with the forerunner when he proclaimed Jesus "in Bethabara beyond Jordan" (John 1:35). "These men followed Christ because they had already discovered that he was worth following" (J. D. Jones).

"Fishers of men!" "And that is what we all ought to be; we are saved that we may become saviours . . . How may we become 'fishers of men?' Not by our own cleverness or skill. 'I will make you to become fishers of men,' says our Lord. 'I will make you'—that is the equipment" (The Devotional Commentary).

The Lesson Applied

In Christ there is strength to endure and overcome temptation, rather than escape from it. May we interpret the petition of the Lord's Prayer, "Lead us not into (the fulfilment of) temptation"? The further plea would be the second member of a parallelism: "deliver us from the evil"—of it, the temptation.

The meditation of the Christian should not always be a sweet and blessed experience; but sometimes an ordeal comparable to Jesus' in the wilderness: a lonely facing of facts, situations, resources, and a time of brave decisions.

Christ always and imperatively needs

both disciples and apostles. His call today is to you, and you and you, to come and be the one or the other.

While it is natural that there shall be various grades of discipleship, any Christian should be ashamed to let his relationship to his Master be indicated by one of the outer circles we have referred to. Manifestly, the nearer we get to the center, Christ, the more fully do we share in his grace and love, and the joy of his service.

Notice how Mark's thesis that Jesus is the divine Son of God is carried out in Jesus' ability to establish his kingdom, the kingdom of God, upon the foundation, not of a seminary of theologians, or a school of philosophers, or a staff of generals, but of a handful of small-lake, fresh-water fishermen. I guess he could do a lot with any of us if only we would respond with their readiness and trust!

TEACHERS' HELPS

In the Men's Class

Roger W. Swetland, LL.D., Hightstown, N. J.

PROVING HIMSELF

Jesus was no harebrained adventurer, cocksure of himself. Thrilled with the Jordan experience, glowing with a new enthusiasm, conscious of increased power, with clear vision of his mission, he would none the less be sure of himself, sure of his plan and method before he began his work among men. His first task, then, was to test himself. How he met the test the story of the temptations tells. There was to be no abuse of his power for selfish ends, no yielding of principle to further his cause, no display of self to gain popular favor.

Has the church yielded to any of these temptations? If so, in what way? What has been the effect? Did these same temptations follow Jesus to the end of his earthly life? Mention incidents. How do these temptations come to the average business man? to the pastor? to the politician? to you?

Suggestion: Let your class spend ten minutes each Sunday for a month or more discussing some practical problems of business or social life, in the light of "What would Jesus do with this problem?"

PICKING MEN

What a difference between the way Jesus was tempted to begin his ministry and the way in which he actually did begin it! Instead of jumping spectacularly from a pinnacle of the Temple to prove his Messiahship, he comes quietly and modestly into Galilee to preach a gospel of repentance; and his first act there is to go down to the seashore and ask four plain, hard-working fishermen to follow him.

What qualities did Jesus seek in those

To Ask and to Answer

Is it not strange that after the assurance of the Voice at the baptism, the experience of the temptation should be necessary?

Does the man who has had many temptations to overcome—and has done it—necessarily make a better Christian than the one who has been more sheltered from sinful appeals?

Suggest some of the traits you would have looked for if you had been in Jesus' place selecting men to be with him and be his coworkers. What type of men and women does he today choose for his service?

How far from Christ can a man live and still be his disciple, a Christian?

If you were preaching a sermon on "Fishers of Men," what are some of the points that you would make?

who were to be his intimate disciples? Why did he pick out so many ignorant, obscure men? Why not more men from Judea, the stronghold of Jewish religious life and influence? How did he happen to get a thief and traitor among them? If he were picking a dozen men in all America today, what sort of men would he choose? Would any of the leading statesmen, capitalists, labor officials, scientists, educators, theologians, be among them? Would you be one of them? It is said that one of the qualities of a good executive is his ability to select the ablest possible men as his assistants. On that standard, was Jesus a good executive? Why did they follow him so promptly and steadfastly? What does it mean to you to follow Christ?

FISHERS OF MEN

What does it mean to you to be a fisher of men? How do you "get that way"?

Well, how do you get men to join you in a business deal? a golf match? a community drive? or any other project? Have to be interested in it yourself, eh? The more you know about it and the more enthusiastic you are, the better "salesman" you become in any field. Have to use tact and good judgment also, eh? Must plan your "approach" to a shy or new customer? Oh yes! you know the "tricks of the trade" in the business or social world. How did you learn them? Study, observation, and practise. That's it. Suppose you apply the same common-sense principles to this vitally important job as a "fisher of men." Study the Master's methods, observe how other men successful in this business go about it, and then—the only way really to learn any job—begin to practise. Green at it? Of course you are. So is every beginner at any

job. But the Master Teacher will be with you every minute to help and he's the best expert at this job the world has ever known. He took a cowardly, ignorant, hot-headed, profane Peter and trained him to become a wise, brave, thoughtful, influential leader in his new kingdom of God on earth, a man whose life and letters are still, after nineteen hundred years, powerfully at work fishing for men. One other thing, if you engage in this business, you'll never "lose your job"!

Has Jesus made you a "fisher of men"? If not, why not?

Before My Class of Women

Prof. Caroline S. Moore, Redlands, Calif.

1. "The beginning of the good news of Jesus Christ, the Son of God," with these simple yet pregnant words Mark commences his narrative of the activities of his Master. What did Mark mean by the "good news"? Why was he impelled to write this record? Do the words "Son of God" have the same meaning as our expression "children of God"? These are some of the questions that should be clarified before we can begin to understand Jesus and his work. Truly, "we would see Jesus"; the real Jesus, not obscured by the mists of tradition and hidden by the heavy clouds of dogma, but Jesus, the personality that lived, worked, taught, prayed and loved here on this earth. Mark's clearly etched pictures of episodes in the life of the Master give us glimpses of this Jesus, of his activities, of his interest in and wide contact with people, and his love for them. No thought before the mind of the world today is of greater importance than the correct understanding of the significance of Jesus and his life.

2. What of Jesus' preparation for his work? We have few records, but from the study of his later life we know he had been educated in the history and religious thought of his people; that religion had become personal and devotional to him; that he had a faith and religious certainty that never were obscured; and that somewhere, somehow, he had an inner consciousness of divine endowment. We know that from early youth life there had been close communion with God, until he felt him to be his Father, so closely in touch were their spirits.

Note the more immediate preparation, the heart-searching, the testing, the firm unalterable decisions, before he goes among the people. The eager virile young man, from the quiet of his life in Nazareth, comes down to Jordan to listen to John, the "religious fanatic," stern, ascetic, with just such a hatred of the evils, the shams, the sins of the times, as had Jesus himself entertained; John, with heart on fire and a vision of what God could and would do for the spirits of men, if only they would repent.

Jesus gives himself, in solemn and deliberate consecration, at the baptism, to

his life work. With this deep spiritual experience God's call comes to him, a finding vision that widened and vivified his meaning and the consciousness of this work and deepened his sense of power. With this also the commendation of his Father, "You are my Son, my Beloved! You are my Chosen." What a task for a young man! His preparation was not yet completed but out in the barren wastes, alone with God, through spiritual struggle and resistance to enticing temptations, he came to know just what his commission meant, Godward and manward; in personal living, in heart-breaking sorrow and suffering. There he made the decision, from which he never wavered, that the spiritual should be supreme in his life.

How may we train our children into such a trust and power that when their personal problems arise they can think them through and follow this Jesus in their decisions? How may we lead eager youth, so perplexed by the big world problems of today, to live the principles of this Jesus? Are we holding them back by our own reluctance to solve the problems of today in the spirit of Jesus? Are our problems any different from those of Jesus' generation? Cannot all these perplexing questions be comprehended in the two which Christ pressed upon the youth of his time? What should be our relationship to God? What our attitude toward our fellows?

3. Calmed and strengthened, with vision cleared, Jesus begins immediately his public ministry. John, stern, ascetic, had

prepared the way; now Jesus by the sweetness, serenity and force of his personality must draw individuals to him, must be to them a "tutor of souls." How did he begin his work? By making friends of a few ordinary young men, called by the friendliness of spirit of a man who summoned them from ordinary tasks to lives world-wide in influence. His call was a call to joyous comradeship, in which they came to understand, to love, to sympathize with him; and through which he led them to a knowledge of God as Friend and Father, and to the understanding of the principles he taught them, as they companioned with him on his journeys.

"I have called you friends."

Crannellograms

Philip W. Crannell, D. D.

1. "Straightway": that is Jesus: action, *action*, ACTION! 2. Jesus' own heart and head led him to the desert—to think, plan, pray: and the Spirit drove him too; ideal "combination." 3. Good sometimes to get away from men among trees and beasts, which will not hinder; and angels, who will only help. 4. Good to be with Satan, too? Only if the Spirit drives, and equips us to conquer. 5. After baptism and blessing, the battle? That was what they were for! 6. An untempted Saviour could not lead; a stumbled leader could not save. He stumbled not, *and* saves! 7. Herod shuts up John; Jesus carries on; he will, after

us, too. 8. When God's rule is at hand, we must turn away from sin, "repent"; and to God, "believe." 9. The Fisherman wants fellows! 10. He who believes the Good News will not fail to believe Jesus. 11. Jesus may call to high service those who never saw him before; but usually those who have known him, like the Galileans. 12. Presumption, for Jesus to call men to follow him? Not when you think who He is, and what He will make out of them. 13. To work for Jesus is promotion for anybody. 14. What we are is little enough: less than we think; what he makes us become is everything: more than we guess.

The Lesson Lived

Susanna G. Fisher

HIS COMING

Jesus came into Galilee preaching the gospel of the kingdom of God (Mark 1: 14).

Jesus' coming is ever new and perpetual. It is not only once for all. To the heart really waiting and watching for him it is fresh as the morning; ever taking on new aspects and fuller meanings. This implies, on our part, a perpetual reception of him. And it is this habit of soul that is our real waiting on God. And just this continuous reception answering to his continuous, ever new, spiritual coming to us these days, will be our preparedness for meeting him when he comes in his manifest glory.—*F. W. Faber.*

LESSON III. JANUARY 15. JESUS MEETING HUMAN NEEDS

Mark 1: 21-45. (Verses printed, 1: 21-35)

GENERAL THEME: JESUS AT WORK

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 61: 1-6

KEY VERSE: My Father worketh even until now, and I work.—John 5: 17

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit: and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

A Bible Message for Every Day

Monday. Working with Authority. Mark 1: 21-28. Authority here is equivalent to power. The physician's power is his skill. We always seek the most skillful physician available. In the fullest, highest sense, then, Christ Jesus!

Tuesday. Healing and Praying. Mark 1: 29-35. Every follower of Christ should be, in some sense or other, a "good physician." And the power for it he shall gain in prayer (ver. 35).

Wednesday. Preaching and Healing. Mark 1: 36-45. "Into the next town" (ver. 38). He was everybody's Saviour. Following his example, we cannot confine our Christian interests to our own home town; to our Capernaum.

Thursday. The Prayer Life of Jesus. Heb. 5: 1-10. He could not have asked much for himself—the whole world's need resting on him. If we share his sympathy, how unselfish will be our prayers.

Friday. God's Regard for the Body. Matt. 6: 25-34. God doesn't overlook

the bodily needs of the little birds. It is a sin and insult against him to neglect or to abuse the most wonderful thing that he has created.

Saturday. Prayer and Health. James 5: 11-20. Does prayer always save the sick? (Ver. 15.) It depends upon what you mean by "save." To be taken home to God—isn't that salvation? Yet sometimes that is the outcome of our praying.

Sunday. The Messiah's Ministry. Isa. 61: 1-6. How thoroughly and beautifully every sort of human ill gets included here! But the fulfilment of the prophecy in our Christ Jesus is still richer, still more comprehensive.

At the Threshold

Capernaum. After his rejection at Nazareth, this town or city seems to have been Jesus' home, or headquarters (Matt. 4: 13; cf. Mark 2: 1). It was at the northwest end of the lake that seems to have been a place of considerable size and importance. It is not mentioned in the Old Testament, and our Lord's prophecy of its obliteration has been so utterly fulfilled that today its exact site is undeterminable. Peter and Andrew, natives of Bethsaida, will have taken up their residence here some time before being called by Jesus (John 1: 44).

The Synagogue. The synagogue ("gathering place") became one of the most important institutions of later Judaism. It evidently had its origin in the Babylonian exile as a makeshift substitute for the Temple. At times it stood as a protest against the extreme sacerdotalism of Jerusalem. Every city and town where there were Jews had one or more of these Jewish churches. There was a "ruler" (Luke 8: 41) who looked after the worship; the "attendant" or "minister" (Luke 4: 20), who was custodian of the Scripture rolls (sexton); the interpreter, who rendered into the common speech—Aramaic—the Scripture selections, read in Hebrew (1 Cor. 14: 28); and the almoner (our treasurer of benevolence), for all charity was rendered through the synagogue (cf. Matt. 6: 2). The worship was informal, like one of our prayer-meetings. After the prayers and the reading of the law and the prophets, anyone present could speak upon the selection read. Such was the church that Jesus attended ("as his custom was," Luke 4: 16), and which was in many respects the model and germ of our Christian churches. Among the supposed ruins of Capernaum (Tell-Hum) the site of the synagogue has been discovered that may be the one that Jesus frequented.

The Lesson Before Us

I. INTRODUCTORY

We have alluded to Mark's directness ("forthrightness"). The word "straightway" connotes this. Notice that it occurs five times in the fourteen "verses printed." It is not easy to reproduce in

English the Greek adverb, but our common version does it better than any of the modern translations.

Our lesson considers Jesus in three aspects of his ministry: (1) Teacher (preacher); (2) Healer; (3) in his private devotions. There is an expression associated with his teaching and healing that deserves especial attention: "authority," power, "as having authority" (ver. 22), "with authority" (ver. 27). It has a large significance in the Synoptic Gospels. He said things in his own right. They were amazed at the independence of his teaching. He seemed not to need to back up his arguments and pronouncements with citations from Scripture and the "traditions" (Halahah, Mishnah, Midhrash) as their own teachers (the scribes) did (Matt. 7: 29). Demons and disease had to surrender before this power. They had never seen anything like it. It was unheard of. Even Moses and the prophets had referred their authority to God. Jesus' was plainly distinguishable as his own. This authority, which he makes prominent, is important for Mark's thesis that Jesus is the Son of God (cf. also Matt. 5: 28 and John 3: 11). "A quiet, modest statement of actual experience, of spiritual conviction and of personal vision, arrests and convicts" (C. R. Erdman).

Yet when we consider Jesus' human nature we are inclined to find a connection between this power and his custom of spending the early morning in private prayer. Did he especially need this reinvigoration of soul now after that busy day of ministry and ministration in Capernaum?

Why crave in prayer what was his own by right?

Vain is the question—Christ was man in need,

And being man his duty was to pray.

—Hartley Coleridge.

"There are three means to fortify belief: the first, experience; the second, reason; the third, authority. That which is far the most potent is authority; for belief upon reason or upon experience will stagger."—Lord Bacon.

II. JESUS: PREACHER, TEACHER

This whole chapter is really about a Great Physician. That is really what he was; treating now bodily ills, now diseased souls. The Roman and Anglican churches have a fine phrase, "the cure of souls." Note also their titles, "curate" and "curé." Cure and care are the same word. Our Lord cares for and cures.

In studying Jesus' healings of physical ailments, we must not lose sight of the fact that the other kind of healing is infinitely more important. Human suffering must have appealed to him inexpressibly; but still he would not let himself be persistently distracted by its

relief from the ministry of the word—of the good tidings of his salvation.

In saying this, one must add that Jesus assumes and postulates such a unity of life that the cure of souls and the cure of the body are intimately related.

III. GREAT PHYSICIAN

There is so much confusion, discussion and difference of opinion in our day about this that these two facts of Jesus' ministering should be clearly understood: (1) He was a healer of the body, a physician in the literal sense. He recognized the dependence of soul upon body and the importance of bodily health. (2) But he ever assumed that a strong and pure spiritual nature can, by effort, victoriously assert itself in defiance of a weak and diseased body. In this attempt, his help is available. Then, too, the comfort and welfare of the body are of slighter moment than the soul's well-being and safety (cf. Matt. 10: 28).

IV. JESUS AND THE DEMONIAK

This man was mentally sick. It says that he was in the power—"possessed"—of an unclean spirit, of demons. There is nothing in the latest teachings of mental pathology against this terminology. If a man can be filled with the Holy Spirit, why may he not be filled with the spirit of evil?

If you have not seen people literally possessed of, in the grip of, demons, the devil, you have not been very observant. Among folks who did not regard the control of one's passions—inhibition—as particularly desirable this evil spirit would have free rein. It would be called unclean because those thus possessed would be ritually tabu; or because his life apart would conduce to filthy habits and dress.

Not all demoniacs were violent. The one here excites our pity, as he did Jesus'. The better nature of him had sought the house of God on God's day. The use of the plural "we" is interesting. The most of us have found that the wickedness in us is multiple.

The powers of darkness thus early in our Lord's career recognize him as their great antagonist, whose objective is their destruction. They likewise see in him, as so many men didn't—and don't—the very Holy One of God.

V. PETER'S WIFE'S MOTHER

Maybe Jesus was making his home with the Simon Peters. Anyhow, they did what real friendly people often do, took him and James and John home to dinner with them after church. Andrew, we suppose, was a member of his brother's household.

Fevers in that age, before effective febrifuges were known, were greatly dreaded. Luke says that this case was a severe one (4: 38). Notice how commonly in the Gospels the healing and helpfulness of Jesus stream out through his hand. Make your handgrasp and your "lent hand" a sacrament!

This mother-in-law is not one of the great personages of Scripture, but she attempts to shame a good many people, then she had now, who take Jesus' help and never do anything for him in return. We can imagine how happy she was to be able to wait on the table where the wonderful physician was eating (ver. 31, end).

II. "AT EVEN, ERE THE SUN WAS SET"

The picture that the evangelist draws for us here, in simple, poetic, beautiful language, is one of the most appealing in the whole Bible. It makes us see Jesus as pages and volumes of another sort couldn't have done. That unhappy group of the sick and tortured that crowd around the door (ver. 33), eager for his restoring word and touch, may represent for us the needy, suffering, distressed world of all ages, who in the person of this Christ Jesus get in touch with the really Great Physician.

The Lesson Applied

The church would be a mightier force in the world today if it had not lost so much of its faith in the authority (power) of its Lord.

The example of Jesus' regular attendance at the synagogue services; his church.

It is hardly fair to say that there was no conflict for Jesus between the two activities, evangelization and healing. He was overworked at both. Was ever unwilling to turn away from sickness. But it could have been calamitous for the sinful world if it had missed a single word of his gospel.

The same question arises in our foreign missionary work: How much attention shall be given to medical missions? We cannot think of our Lord's using his healing and relief of physical and mental suffering as a means of approach; to gain a hearing for his purely religious

message; yet did it not help him win people? And does it not today?

The church's problem, then, always is, how to keep the different elements of Christian service in proper proportion, so that Christianity may make its largest contribution to human good.

A. Bruce Curry has these two deductions from our lesson's teaching: "Urgent physical need must be met at once, even if it interrupts a religious meeting. Urgent spiritual need must be met at once, even if it interrupts a physical ministrations" (cf. also Mark 2: 1-12).

Religion is so intimately bound up with mental processes that the utmost care must be exercised in the application of religion to the healing of mental disturbances. The treatment of mental sickness must not be left entirely in the hands of scientific medicine; nor on the other hand should the Christian minister venture alone into this field. The ideal would be to have Christian psychiatrist and Christian minister cooperate. No form of quackery is more dangerous—and it is woefully prevalent among us—than unscientific mental treatment, disguised as religious.

To Ask and to Answer

Did Jesus feel more at home in a synagogue than in the Temple at Jerusalem? Why?

We sometimes hear it said that Jesus would find the worship of a simple, bare, country meeting-house more congenial than that of a splendid, ornate metropolitan church. Do you believe this? What would be his criterion?

Can you tell of cases that have come under your own observation, where Christian faith has delivered men from the power of the devil—active perhaps in strong drink, sex vice, dope, violent temper, money or pleasure madness, etc.—when other reformatory measures and influences had failed?

work that, for it draws on all the hidden reservoirs of his strength. But the picture is not complete until you see him "rising up a great while before day" to go out to a solitary place to pray. That is how the Master recharged his batteries of body and soul with energy for the tasks of another busy day. It was only through the daily recourse in prayer to the source of all power that he renewed his strength for his daily tasks. Do we fail right here? Why not learn to practise the stewardship of prayer?

HIS WORK TO DO—OUR TASK

Just what do we mean by trying to do his work? Who will do it if we don't? Are most of us willing to "let George do it?" What would become of the ills and problems of the world if each of us Christians really did try each day to do the work that Jesus would do if he were in our shoes?

Does that mean that each of us is to teach, to heal, to pray? I'm inclined to believe that it means exactly that. No, not that we are to bungle the job of the professional teacher or doctor. But pointed lessons are often taught by homely truths from untrained lips. One of the most valuable lessons ever taught me came from my brawny blacksmith father who, between the hammer blows of his sinewy arms, used to pant out these words to his athletically inclined son, "Boy, remember that brains are worth more than muscle in the market." And the healing touch of loving sympathy is often a better cure than the medicine of the wisest doctor.

I wonder sometimes if many of the cures wrought by Christ were not the effect of the magic of a divine love. It costs strain and loss of nerve-strength to relieve human sorrow and suffering. "Who touched me?" he said, when in the crowd a woman secretly laid hold of the hem of his garment—and was healed. So, in the story which Mark here tells of a busy day, we see Jesus moving among the afflicted folks of his day. He stops to take in his arms a sick baby, while the anxious mother kneels before him. The blind and the lame stretch out their hands to him. The fever-stricken wait eagerly the touch of his healing hands. So, "He bore our griefs and carried our sorrows."

And prayer. It was out of the prayer life of the Master that came the strength to bear our griefs and sorrows. Only so can we gain the strength to do his work.

Before My Class of Women

Olive Woodward Ogg, Monroe, Iowa

For the Christian worker who yearns to follow in the Master's steps there is hardly to be found in the Gospels a passage more pregnant with suggestion than this busy twenty-four hours of worship, service and devotion so graphically portrayed for us by Mark. We have no other day recounted so circumstantially

TEACHERS' HELPS

In the Men's Class

Roger W. Swetland, LL.D., Hightstown, N. J.

DYNAMIC LIVING

What a dynamo of energy was the Master! Teaching, healing, praying. There you have his busy life. No slacking, no stopping, no rest. "Straightaway" is the word that comes oftenmost to Mark's mind as he tries to give us his impressions of his Lord's life. And yet with all the swiftly changing events of a crowded day, there is somehow no sense of the hurried rush of our modern life. Jesus is busy, but never hurried. He has time to "go to church" on that busy Sabbath described in the lesson. He even took part in the service and "preached a sermon"; one that profoundly stirred the congrega-

tion. He could stop to hear and cure a poor demoniac. Then, after church, when he went home with Peter to dinner, he became physician and nurse to Peter's mother-in-law. Finally, at sunset, the close of the Jewish Sabbath, a whole cityful of sick, maimed and demented crowd about the door of Peter's home, begging, imploring help. Can you picture the Master, with the serene calm of inner confidence, the tender smile of compassion for the sufferers, going quickly but quietly from one to another, a penetrating inquiry of this one, a keen glance of understanding at that one, a sympathetic word of encouragement here, a stern rebuke there, always a readiness to serve and spend himself to the utmost to relieve suffering of body, mind or soul. Exhausting

until we come to Passion Week. It is an opportunity almost unique to observe our Lord at work because, coming early in his ministry, it reveals his chosen way of service, unhampered as yet by the hostility of his enemies. It furnishes also a commentary on the Christlike use of God's one day in seven. The passage divides itself into periods:

1. *Morning.* As always upon the Sabbath, he is found in the place of worship. What an opportunity for his fellow worshippers! The very Lord of Glory himself in the teacher's seat! Small wonder that they looked one at another, in astonishment at his method, so different from that of the scribes, and whispered: "What is this? A new teaching!" Yet was their opportunity after all so much richer than yours and mine? Hear this One who spoke with authority saying even to you and me, "Where two or three are gathered together in my name, there am I in the midst" (Matt. 18:20). Then the very hour of worship is broken in upon with a demand for service, the healing of one bound in the shackles of Satan. Here again must we often follow the lead of our Captain. No precedent here to justify going to the place of worship merely to be entertained. Satan went to church in those days, as he has been doing ever since. Thank God for One who could speak with authority, refusing the testimony of demons and releasing their victim. He is just the same today.

2. *Noon.* What an intimate glimpse! Jesus, Peter, Andrew, and James and John all going home to dinner together after church! We picture the dismay of four of the company upon arriving home only to find Mother So-and-So stricken with a sudden and violent fever. How sweet in such a case to have as guest of honor the Great Physician! And how grateful we are that Peter later told Mark all about it, even to the detail that the dear Lord took her by the hand and raised her up! We do not wonder that, vitality now fully restored, she at once set busily to work ministering to them all. What a privilege hers! Wistfully we think, you and I: Ah, if only when the fever of life smites us down to weak despair, we too could feel that cool hand clasp our fevered palm, raising us to health and efficient service! But listen. "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:13). He is just the same today.

3. *Evening.* Picture the setting sun and all the city gathered at the door. Small wonder; for the report of him had gone out from that morning service into all the region roundabout. Accomplish something genuinely worth while and the world, it is said, will make a path to your door. How would you meet a motley, needy, milling, demon-possessed mob like that if they came crowding to your door at eventide? Perhaps they trampled out Peter's grass and overran the flower-beds. What matter? They found in his house

what most they needed—for Christ was there as honored guest. Would they find him in your home? The world grows restless and importunate. But, thank God, his Son is just the same today!

4. *Night.* At last the crowd has melted away. The excitement of the day is hushed and the weary household wrapped in slumber. Then a silent form slips from the darkened house into the street, to pass beyond the limits of the town out to a desert place, perhaps a spot from which even in the darkness might be dimly glimpsed the lake, with the stars mirrored in its bosom. And there, in the hush that precedes the dawn, the Lord "baptizes his work with prayer." Power had gone out from him to the needy. It must be replenished at the source of all power. Did he not pray there for those who had lately become his followers?

With the dawn come the disciples bearing the message, "All are seeking thee." And so a new day begins, bringing an increase of zeal and a widening circle of influence, reaching throughout all Galilee.

This beautiful first chapter of Mark's Gospel with its vivid portrayal of our Lord at work would not be complete without the incident of the healing of the leper and that most significant forty-first verse, embodying as it does the great heart of compassion; the healing touch and the "Be thou clean."

And so we have plainly charted the path that must be trodden by those who would follow in his steps. A Sabbath truly "made for man"; worship mingled with teaching and healing and the sweet intercourse of friends; a needy community besieging the very doors because the Lord is to be found there; the meeting with the Father in the early morning watch; then the moving out to wider fields of efforts and the hand of compassion stretched out to the uttermost sinner. Let us not shrink from the path marked out for we can hear him saying, "Lo, I am with you!"

Crannellograms

Philip W. Crannell, D. D.

1. Jesus, ever-working Son of the ever-working Father. 2. The Great Man-Fisher goes where the men are, when they are there, with what they want and need. 3. Jesus' teaching, new in its substance, still newer in its certainty: "as one having authority." 4. The demons are not afraid in the synagogue—till they see Jesus! 5. Evil knows very well that the Saviour must fight it. 6. Evil knows very well that it must fight the Saviour if it can! 7. The good know Jesus by his attraction, the evil by their repulsion. 8. Evil has to go, but fights as it flees. 9. When demons are really cast out, folks will talk. 10. Good teaching expels error; the best teaching expels demons. 11. The real worker has his "work cut out for him"; synagogue, home, city street, desert place. 12. Tell your troubles, and your friends', to Jesus. 13. Jesus works in many ways; modern

sanitation cleans up Capernaums; but He would not wait; He touched her. 14. Use and show your new health in helping others. 15. Let the well crowd the streets bringing the sick to Jesus. 16. Tired by a long day? Get up early and pray!

The Lesson Lived

Susanna G. Fisher

HIS HEALING TOUCH

And immediately the fever left her (Mark 1:31).

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising-bell. Others besides children get out of the bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying." Bridget would be cross; as is was rainy, there would be a chance of company for lunch, so the parlor must be tidied, as well as the dining-room swept, dishes washed, lamps trimmed, beds made, and the children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let your work go and rest yourself; you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't even time for my prayers."

But the little woman had resolved that she would read a few verses before ten o'clock each day, so, standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And he touched her hand, and the fever left her: and she arose, and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her; to take the fever out of her hands, that she might minister wisely to her little ones. The beds could wait till later in the day, the parlor might be a little disordered—she must feel his touch. She knelt.

When the friends came to lunch no fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them as members with her of Christ; and they went away hungering for such a realization of him as they saw she had.

"Ah!" said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

Later on, when the two sat together, she told him who had cured her fever, and said quietly: "I see that there is a more important ministry than the house-keeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of my hand," said her husband. "Mine grows feverish in eager money-making; as yours in too eager housekeeping." —*Unknown.*

LESSON IV. JANUARY 22. JESUS' POWER OVER SIN

Mark 2: 1-12

GENERAL THEME: JESUS FORGIVING SIN

[This lesson written by William T. Milliken, Ph. D., D. D., Portland, Ore.]

Devotional Reading for the Opening Service: Psalm 51: 1-14

KEY VERSE: That ye may know that the Son of man hath authority on earth to forgive sins. . . Arise, take up thy bed and walk.—Mark 2: 10, 11

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

because we could not love him, did his love for us break out over us in his Son. God first loved us while we still loved sin rather than holiness, in order that, by loving us, he might restore to us the lost power of loving him. The heat of his love alone it is that wakes in our cold hearts the forgotten love for him" (Hastings).

The Lesson Before Us

I. A CURIOUS CROWD

"Again he entered into Capernaum." The morning after that day upon which Jesus healed the demoniac and Simon Peter's mother-in-law, he went out early to pray. The disciples sought him, seeking to bring him back to the city. "Master, all men seek thee." Instead of gratifying their curiosity he passed on to tour Galilee. Now he returns. Goodspeed and Twentieth-Century versions read: "When Jesus came back to Capernaum."

"It was noised." An aorist passive form meaning literally, "It was heard." "It was reported that he was at home" (Moffatt) is a good translation. The crowd that had been disappointed upon his former visit now, hearing of his return, throng him. No doubt many came because of physical need. Others with hungry hearts were attracted by his teaching, which had an innate authority, unlike that of the scribes. Surely many came through curiosity. Why do crowds flock to listen to every loud-mouthed propagator of new cults? What part does curiosity play in the success of the insane fringe to orthodoxy? Is it not that ignorance is the line, curiosity the bait, and plausibility the hook that lands many poor fish—usually suckers.

II. CERTAIN EARNEST SEEKERS

"And they came." Present in the Greek, "And they come," an example of Mark's vivid historic present. "Some people came" (Goodspeed). The better class of houses were entered through a hallway from the street. This led into the central courtyard upon which the living-rooms of the family opened. Often the poorer homes had but one room. Burton (*Gospel of Mark*) suggests that "Probably the house was of the simpler kind, having but one story and one room. Jesus was standing in the room and the crowd filled not only it but the narrow street in front of the house, thus cutting off all approach."

"They uncovered the roof." Robertson says: "They climbed up a stairway or ladder on the outside of the flat-tile roof and dug out the tiles" (literally, "unroofed the roof"). "There were

A Bible Message for Every Day

Monday. The Psalmist's Experience of Forgiveness. Ps. 32: 1-7. Empires may rise and fall, ages may pass, races may wax and wane, but the cry of the human heart remains the same. And sin confessed brings like assurance.

Tuesday. The Highway to Forgiveness. 1 John 4: 5-10. If we are fervent in confession he is ever faithful in forgiveness. This leaves small place for Phariseeism.

Wednesday. A True Prayer for Forgiveness. Exod. 32: 30-33. "Forgive this people . . . if not, blot me also out of thy book." Have we such a passion as this to see our neighbors and friends forgiven? Note how God answered Moses' plea.

Thursday. Gratitude for Forgiveness. Luke 7: 40-50. I wonder if it is really true that he who is forgiven most loves most? Surely he ought to do so.

Friday. Forgiveness Seed and the Forgiveness Crop. Matt. 18: 21-35. "With what measure ye mete it shall be measured again."

Saturday. Love, the Test of Forgiveness. 1 John 4: 19 to 5: 1. How can we love God without loving the sons and daughters of God? There ought to be a family feeling amongst his children.

Sunday. Ps. 51: 1-14. David had sinned grievously. And this psalm is the voicing of his deep repentance. Our heavenly Father heard and forgave, and will he not hear and forgive when you and I confess our sins and shortcomings before him?

At the Threshold

The events recorded in today's lesson mark the opening of the second stage in Christ's earthly ministry. (See Sledd's *Saint Mark's Life of Jesus*.) He has enjoyed some months of popularity as teacher and healer. Now, for the first time, he meets officially a new factor—the guild of the scribes. These alone were supposed to have training in the law necessary to qualify them as instructors. Who was this unlettered young Galilean, without graduation from either the school of Hillel or that of Shammai, that he should set himself up as a teacher of the law? Almost at once antagonism against Jesus upon the part of the guild crystallized into open enmity.

Right here someone asks: "If Jesus did not need graduation from the ministerial schools of his day why do you insist that John Jones must be trained thoroughly before you permit him to enter the gospel ministry?" The evident answer to that question is that John Jones needs the training because he is not the Christ. If he were, he might well dispense with it. Being simply John Jones, he needs it.

First Things First. Have you noted our Lord's sense of relative values? No doubt the paralytic and his friends considered physical healing of prime importance. With Christ, soul-healing held the foreground. Physical healing was, to him, but a by-product. Very often it is called a *semeion*, a "sign," that the Son of man was able to forgive sins. Miracles are never ends in themselves.

"We Love Because He First Loved Us." "Not because we loved God, but

thus tiles of laths and plaster, and even slabs of stone stuck in for strength, that had to be dug out." "A composition of mortar, tar, ashes, and sand is spread upon the roofs and rolled hard, and grass grows in the crevices. On the houses in the country the grass grows more freely, and goats may be seen cropping it" (Vincent, *Word Studies*). Jesus must have stood in the room opening upon the street so that both those in the courtyard and those opposite the door outside could see and hear him. So the bearers of the paralytic carried him upon the roof and dug through until they had made a hole sufficiently large to let him down. Neither labor, nor expense, nor material property were permitted to stand in the way of the fulfilment of their purpose. Do you think they really had faith in Jesus' power to heal? Would men go to such trouble for a mere possibility?

"*They let down the bed.*" Just a thick blanket pad. When he was healed, he easily picked it up by himself and carried it away. It was a simple matter to let down the "bed."

III. THE FORGIVEN SIN

The problem of forgiveness. In his theology Doctor Strong says: "Forgiveness seems easy to us, largely because we are indifferent toward sin. But to the Holy One, to whom sin is the abominable thing which he hates, forgiveness involves a fundamental change of relations, and nothing but Christ's taking the penalty of sin can make it possible."

"*Seeing their faith.*" Both that of the man and that of his friends.

"*Thy sins are forgiven.*" Was that what they came for? Robertson says that "The sins had probably caused the paralysis." Is disease always the result of sin? (See Job; read John 9:1-13.)

"*Certain of the scribes sitting and reasoning in their hearts.*" "This was Jesus' first recorded encounter with the formalists and dogmatists of his time" (Robertson). The duty of the scribes was to copy and explain the law. It was supposed that they alone understood the full meaning of the law. They were its authorized teachers. "They argued in their hearts" (Moffatt). In the original, the word "argued" is that from which our word "dialogue" has come. They held dialogue with their own minds. Just here note that there are two orthodoxies. There is the orthodoxy of the head and the orthodoxy of the heart. Blessed is the man who is orthodox both in heart and in head. Unhappy is the man who is orthodox in heart but heterodox in head. Alas for the man who is orthodox in head but heterodox in heart! Such were these scribes.

"*He blasphemeth.*" Were the scribes right in their contention that God alone can forgive sin? If Jesus were not the Son of God would it have been blasphemy for him to have used these words?

In appropriating the power to forgive sin, what claim did he put forward for himself? Claiming such power, then, either (1) He was himself self-deceived; or, (2) he was an impostor, seeking to deceive others; or, (3) he possessed the power. Which horn of this trilemma seems to be borne out by what occurred in the lesson? Are you and I willing to accept Jesus' estimate of his own ability?

In his *Outline of Systematic Theology*, Prof. E. H. Johnson says: "Christ was crucified in order that it might be consistent with justice for God to forgive sins. . . The resurrection of our Lord had a share in procuring forgiveness. This is a marked peculiarity of the Book of Acts. The representative theme of Peter's preaching is the Messiah, wickedly crucified, triumphant, exalted, and, as magnanimous conqueror, graciously disposed to forgive those who repent of their rebellion. In none of his addresses does Peter in terms ascribe forgiveness to the sacrifice, but repeatedly gives assurance of it through the enthronement of our Lord. Because the people had crucified him they ought to repent; but because God had exalted him, let them accept him as their Prince and Saviour." Christ's death satisfied the demands of justice, and the living Christ forgives those who come to him seeking it. All the theories of the atonement taken together do not exhaust all aspects of the saving work of Christ. It is a fact too deep for human reason. But it is a fact. It is not too deep for human experience. We cannot explain life, but we can live, and we can enjoy life. So with forgiveness. We may not be able to fathom its philosophy, but we may experience it.

IV. THE CONVINCING CURE

"*Straightway.*" A favorite word with Mark. His is the gospel of action, and "straightway" is an action-word that he loves.

"*Perceiving in his spirit.*" "There is no evidence that they spoke aloud this murmur in their hearts. . . It was not necessary, for their looks gave them away, and Jesus knew their thoughts and perceived their reasoning" (Robertson). Does John 2:25 not fully explain this? "He needed not that anyone should bear witness concerning man; for he himself knew what was in man."

"*Easier to say . . . Thy sins be forgiven . . . or to say, Arise.*" Robertson remarks that it would be equally futile for the scribes to say either. "Jesus could say either with equal efficaciousness. In fact, he chose the harder first, the forgiveness, which they could not see. So now he proposes the act of healing that all can see." Does bodily healing occupy the primary or the secondary place in this lesson?

"*Son of man.*" Gould (*International Critical Commentary*) calls attention to the fact that Daniel had foretold the rule of the Son of man following that of the

four world empires. "Later, when the hopes of the people were concentrated finally on a Messianic king, this passage was given Messianic interpretation, and Son of man came to be a Messianic title. . . The choice of it by Jesus was partly for this reason. . . To the Jews it was a Messianic title, only that and nothing more. But Jesus fastens upon it because it identifies him with humanity, and owing to the generic use of the word 'man' in it, with the whole of humanity." Jesus here shocked the unbelieving scribes in two ways: he claimed the divine prerogative of forgiving sin and he appropriated the Messianic title, Son of man.

"*Power on earth to forgive sins.*" Why does he use the expression, "on earth"? To quote Robertson's *Word Pictures* once more: "He now performs the miracle of healing which all could see, that all could know that (the Son of man, Christ's favorite designation of himself, a claim to be the Messiah in terms that could not be easily attacked) he really had the authority to forgive sins. He has the right and power here on earth to forgive sins, here and now without waiting for the day of judgment." Gould (*International Critical Commentary*) says: "Upon the earth, contrasted with God's authority to forgive sins in heaven." What is your opinion?

Balman Bruce in *Expositor's Greek Testament* says: "Verse 12 tells how the man did as bidden, to the astonishment of all spectators—all, without exception, scribes included. It might have been so had the sentence stopped there. For no doubt the scribes were as much astonished as their neighbors at what took place. But they would not join in the praise to God which followed."

The Lesson in Practise

In the incidents recorded we have the expression of four unique powers of Christ, namely:

1. The Power to Teach.
2. The Power to Heal.
3. The Power to Forgive Sins.
4. The Power to Read Minds.

Are any of these powers beyond the skill or ability of any human being?

The Jews claimed that sickness was the direct result of sin. To check it was to show power to prevent the operation of the cause. Sledd says: "Just as the cure of the demoniacs was indicative of mastery over the realm of devils, so the inference that Jesus would have his critics draw from the healing is that the healer has power over the cause, hence can forgive sin." Is the logic good?

Two words for anoint are used in the Greek Testament: *chrio* means to anoint as an act of worship or honor. Kings and priests were anointed. Sacred anointings used this verb. *Aleipho* is

used for anointings that are medicinal, social, or the anointing of bodies for burial. It is never used for anything with a spiritual, religious, or worship content. James says that when one is sick, let him call in the elders of the church, who will anoint him with oil. And "The prayer of faith shall save the sick, and the Lord will raise him up," if the anointing here is a religious rite, the verb *chrío* will be used. If it is medicinal, the use of means, *aleipho* will be chosen. As a matter of fact, *aleipho* is the verb used. The teaching of James, then, is: "Pray and use means and the Lord will answer the prayer for the sick, he spiritually, and will bless the means to his recovery."

For Your Consideration

What inferences concerning the person of Jesus may be drawn from the record of his acts and words in this lesson?

What brought these scribes to hear Jesus?

Was it his teaching or his miracles that drew the crowd to hear him?

Did professional jealousy have anything to do with the attitude of the scribes toward the Master?

How did Jesus' act of healing confirm his claim to be able to forgive sins?

In the case of the paralytic did Jesus forgive the sins of an unrepentant man, or was his heart ready? That is, was he a repentant sinner?

Before My Class of Women

Olive Woodward Ogg, Monroe, Iowa

It is of course essential in teaching any lesson to bear constantly in mind the great central truth of the passage of Scripture involved, and to adopt whatever method of approach may seem best adapted to the bringing out of that truth; whether definitely stated at the beginning and then demonstrated, or gradually developed.

There can be no doubt as to what constitutes the central theme in this story of the healing of the paralytic borne of four. Our Lord's great mission on earth was to bring release from the one tragic, all-prevalent disease of mankind, sin. All ministering on his part to the ills of the flesh was but tributary to this great objective. His miracles were signs, credentials of his authority on earth to forgive sin. Perhaps in no recorded incident of our Lord's earthly ministry is this truth more clearly revealed. Pondering it, the mind leaps to the closing scenes of his life, when the deadly enmity beginning here has done its worst and the Lord of Glory stands captive before a judge puzzled and powerless to comprehend the real issue, because of his own hopeless materialism. We hear the majestic prisoner saying, "My kingdom is not of this world." Sickness, disease, the ills of the body have to do only with time; the conflict with sin is an eternal issue.

It may prove profitable in an adult class to raise the question of the connection between disease and sin; perhaps to compare this incident with that of the man born blind and our Lord's comment (John 9:3). In such a discussion it should be noted that the idea that physical suffering is a direct penalty for sin was rabbinic.

There seems to be a manifold explanation of the reason why Jesus chose on this occasion to speak the sufferer free from the bonds of sin in those tender words, "Child, thy sins are forgiven," before he released him from the physical infirmity. Note the closing comment of Mark in the preceding chapter concerning the growing fame of Jesus and the consequent thronging of his path, then the expression in Mark 2:1. While the unchallenged popularity of Jesus may have begun to wane, the assembling of the crowds had not. It seemed vital that the stress of his ministry be laid upon the spiritual rather than the physical. Human nature was essentially the same then that it is today. Let someone be heralded as a great healer of the body and the multitudes come thronging, though they turn away in apathy from the offer of release for the spirit. So Christ here places unmistakable emphasis upon the overwhelming importance of the spiritual.

A second reason for the order chosen undoubtedly lay in the attitude of the sufferer himself. It seems significant that not a word is spoken of the man's faith.

TEACHERS' HELPS

In the Men's Class

Roger W. Swetland, LL.D., Hightstown, N. J.

A KEEN PERCEPTION OF SIN

Get the picture of this scene? Here is the paralytic with a flash of hope lighting his dull eyes. There are his four friends, rather proud of their success in overcoming great difficulties to bring their friend to the attention of this strange healer, and confidently expecting results. Sitting to one side, a group of scribes and Pharisees, cold, critical, jealous for their own theological views. Surrounding them all the curious multitude of city folks, gossiping, eager to see "some new thing." And standing there in the midst, calm in manner, serene of soul, the Master. For a moment he glances around at the crowd; he passes by the scribes and the Pharisees; he looks thoughtfully at the four friends; then turns his eyes upon the paralytic.

What does he see? The poor paralyzed body fades away; friends, critics, curious mob in the background, are no more. The visible material vanishes and the invisible spiritual is unveiled. Jesus sees the faith of the four bearers, and the spiritual sickness of sin's victim, and his own soul reaches out in sympathy to the soul of this helpless log of a man, bound in body by paralysis, in spirit by sin. He sees, too, that the later bondage is the more serious—perhaps a primal cause of the former. And so he heals both body and soul.

FORGIVENESS OF SIN

What is sin? Stupidity? Remember, Judas was the keenest of the twelve. Ignorance? Aaron Burr was a man of brilliant intellect. Poverty? Cleopatra lived in a palace. A soul out of harmony with God? Surely that. Why is a dew-drop pure, a rose red, a sunset radiant with glory? Because each is in harmony with God's plan for it. Why is your soul restless and discontented? Because it is out of harmony with God's plan.

How do we secure forgiveness? Get back into harmony with God. Tune in with him. Get rid of the static of prejudice, pride and self-will. Cut out other stations, like ambition, appetite, bitterness, greed, jealousy, and passion. Listen to him. "Hear what God the Lord will speak."

What does forgiveness mean? Redemption from the power and guilt of sin. See that pure snowflake falling slowly into the muddy street. Who can make it clean again? God can. Tomorrow the sun will melt that snow, lift it into the clouds, freshen it with cold, flail it with wind, burn it with fire, and next day the once muddied fallen snowflake will come back again, pure as light itself. So God lifts fallen men into the heights of new resolve, breathes into them boundless hope, strengthens them with faith, sweetens them with love, and sends them back to a newness of life.

In a crowded New York church a tall, fine-looking man, superintendent of a rescue mission, was asked to speak. He said, "I was asked today if I had ever seen a bad man become a good man. Yes, I have. Sixteen years ago a man was leaning against a beer barrel in a New York saloon. His coat was in rags. His sleeves were worn out. He hadn't a cent in his pocket or a friend in the world. He had broken his mother's heart and deserted a faithful wife. He was a thief, a bum, a drunken sot. At the suggestion of the barkeeper, he went to the Forty-third Street Mission to beg a night's lodging. Before he left there, twenty-four hours later, a helping hand had reached out to steady him. He heard words of hope—of him who came to call not the righteous, but sinners to repentance. He took new heart and began the upward climb. That was sixteen years ago. Some of you know him today. All of you hear him speak now." So simply, yet powerfully, did Samuel J. Hadley tell the story of Christ's forgiving power on his own life. Has that power been felt in your life?

That of his friends is outstandingly evident. Access to Jesus is so sure to bring them the end they wish that if they can't find a way into his presence they are determined to make one, even taking the house to pieces! It is their faith, not that of the sick man, that Jesus "saw" (ver. 5). When he looked into the heart of the palsied man he saw fear and guilt rather than faith. And so that unerring diagnostician felt out instantly the tragic cause of the man's misery.

But that same miraculous insight that searched the heart of the sick man pierced like the cosmic ray into the hidden chambers of the proud hearts of "certain of the scribes" sitting by and read their secret reasonings. Forcing the issue with his adversaries was surely by no means Christ's main motive in proceeding as he did, but it seems to have entered into his plan, and since God's plans are never either hindered or hastened by circumstances, the time was ripe for just the denouement that the occasion produced. Already the ax was laid at the root of the tree. Had Christ had no other motive than the rescue of the man himself he might have healed his body and at a later time said to him, as he said to the infirm man at the Pool of Bethesda, "Sin no more, lest a worse thing come upon thee." But there was an opportunity to reveal his power, to discern the thoughts and intents of the heart, and to challenge the carping impotence of his enemies and the enemies of those he came to save, as well as to prove in the most dramatic manner that where rabbinism failed most miserably the Son of man could triumph. And so he says, "That ye may know that the Son of man hath authority on earth to forgive sins, I say, Arise!" Friend and foe alike were amazed and constrained to glorify God: "We never saw it on this fashion."

The incident affords an opportunity for that method so dear to many a teacher, the painting of a word picture. Let us make it as vivid to our classes as if it were thrown upon the screen. Go to a good Bible dictionary for the structure of a Capernaum house which made the procedure of the four friends possible. Mark is so delightfully graphic that the imagination has no difficulty in representing the dense crowd, reaching out into the street. We can be certain that the message referred to in verse 2 was such as to prepare the way for what was about to take place. Picture the hush of astonishment as the opening above the speaker is disclosed. The rest tells itself.

Crannellograms

Philip W. Crannell, D. D.

1. When Jesus is in the home, the crowds gather. 2. Jesus gives men first what they need most—the Word. 3. If every four Christians brought one other to Christ every year, "America" would be saved in four years, the world in eight. Incredible? Try it! 4. Obstacles are

only challenges to faith and love. 5. No roof is worth as much as a soul. 6. If difficulties challenge faith, faith challenges Jesus; and He always "plays up,"—and upper! 7. Happy Jesus, to see five men believing! 8. Man's basic need, forgiveness; after that, healing. 9. How did Jesus know the man's sins were forgiven? He knew the man's repentant faith, and his own love. 10. "Child!" Authority, geniality, pity, love, cheer. 11. Jesus was not "Son of man" because "Messiah," but Messiah because Son of man; the Ancient of Days; the Eternally Human in God, the Archetypal Man. 12. Right, you critics! Only God can forgive. But then, this is God. 13. Inward power in outward demonstration: "Arise and go." 14. Jesus announced forgiveness because he exercised it. 15. To know the man was "ready to be forgiven" took divine insight; to forgive took divine authority and heavenly grace. 16. All were amazed, the crowd convinced; some of the scribes, also; and the rest "got on the wagon," then!

The Lesson Lived

Susanna G. Fisher

ONLY JESUS CAN SAVE

Thy sins be forgiven thee (Mark 2:5).

Human souls are the same the world around. All are sin-sick. A young Japanese convert tells his religious experience thus: "My hair is black, my eyes are black, but my heart has been made white by the blood of Christ. I was a poor heathen boy, and troubled and sin-sick. I went to Shinto, and cried, 'Oh, save my poor, sin-sick soul,' but no help came. I went to Confucius, and read his words, but my sin-sick not cured. I went to Buddha, and waited long, but he did not help. I went to Jesus. He cure me. Hallelujah."—*Selected.*

WORKING WITH THE GREAT PHYSICIAN

And immediately he arose, took up the bed and went forth (Mark 2:12).

Because of the great demands made upon his time, Doctor Goodwin is little known save in his professional capacity. Church life he had had little part in, at least since coming into active professional life.

One day, however, a woman whose husband had been brought through a dangerous illness forgot her timidity as she addressed the man to whom she felt so much was due.

"It isn't," she said earnestly, "it isn't just your curing him, doctor, that makes us always glad to see you, but that we always feel different every time you come. When we see you come into the house, somehow we feel that you are going to do the right thing. And when you go out we know you are praying—doctor, you are a Christian, aren't you?" she finished abruptly.

The doctor's face took on a crimson color. "Why do you ask that? What makes you think I am?" he asked huskily.

"Because," the woman hesitated, "because—I think—no—one who was not a Christian could make others always think about—God. And everyone does when you come into the house. So many have said so."

The doctor was deeply touched. It was some little time before he found words to answer. "I—hope—I believe—that I am a Christian," he said at length, humbly, "and I thank you for your words, my friend. If I can make men and women think about the Lord when they see me, I am more successful than I ever dared to dream. And—yes, I do pray for my patients. Otherwise I could not hope for the results I have had."

And all day long the woman, about her tasks, as she recalled the expression of gratitude and joy on the physician's face, repeated over and over again, "I'm so glad I told him what his visits and friendship mean to us. I'm so glad that he knows his life is appreciated."

And on his trips that day—yes, and for many days—the physician's heart sang rapturously: "Not only for my medical skill do they value me, but because he has made me a witness of himself they believe me a partner of the Great Physician."—*Youth's Companion.*

LEARNING OF HIM

And he preached the word unto them (Mark 2:2).

We may imitate Jesus by setting our hearts on doing our duty to the full; on giving our whole soul and spirit to the work which God has given us to do. We cannot walk in Christ's steps in many of the paths he trod, but we can live in his spirit in all the ways of our human life. In our attitude toward God and toward our fellow men we can live in the spirit of Christ. His spirit was reverence and love toward God and sympathy and love toward his fellow men. He kept his heart ever open toward God, so that he never doubted the presence of heaven in his life; and he kept his heart ever open toward his fellow men, so that he uttered no word and did no deed in relation to them that was not inspired by love. And by God's help we may imitate him in this, and thus live the Christ-life before the world.—*Louis Albert Banks.*

THE BEST COMPANION

Jesus of Nazareth is more than the Christ of history—a blessed memory; or the Christ of prophecy—a sublime hope. He is the Christ of today, and of every day, a living reality in our lives, a very present help in time of need. Faith lays hold upon him as one who is ever with us. He is the close companion of our daily lives. We walk the hard hill-roads of life with burning hearts, because he bears us company.—*James M. Campbell.*

To say that I can do a thing through faith in God is only a less significant way of saying that God can do that thing through me.—*John Baillie.*

LESSON V. JANUARY 29. THE LORD'S DAY

Mark 2: 13 to 3: 6. (Verses printed, 2: 23 to 3: 6)

GENERAL THEME: JESUS AND THE SABBATH

[This lesson written by REV. JOHN W. ELLIOTT, Director of Social Education]

Devotional Reading for the Opening Service: Psalm 122

KEY VERSE: The sabbath was made for man, and not man for the sabbath: therefore the Son of man is lord also of the sabbath.—Mark 2: 27, 28

2: 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day at which is not lawful?

25 And he said unto them, Have ye ever read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which was not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

3: 1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

form is supposed to be the expression. He may shake hands warmly, but entertain no cordial feeling toward the one thus greeted. He may tip his hat, without any sense of respect or admiration for the lady. He may attend church, he may say his prayers, he may read the Bible, he may keep the Sabbath in the best approved manner, without any sense of worship or of fellowship with the Father. It was this that Jesus condemned. It is saying "Lord, Lord!" with hearts far from the Lord.

Thou art my single day, God lends to leaven,

What were all earth else, with a feel of heaven.—Robert Browning.

The Lesson Before Us

I. THE TIME TO FAST

Fasting was a very important religious form among the Jews. It was the expression of their longing for God. It seemed strange to the Pharisees that Jesus did not command his disciples to fast. The answer given the Pharisees sets before us clearly the teaching of Jesus concerning forms. There must be a reason for the form, or it must not be used. Why fast, when the Source of all their joy is with them? Why use a form when the underlying attitude is lacking? But fasting and the attitude back of it are not improper. "But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

II. NEW FORMS FOR NEW FEELINGS

Jesus apparently was thinking of the new religion he was teaching to the multitudes. He knew that this new teaching would bring into existence new attitudes toward God; and as every feeling tends to express itself in some form of action, these new attitudes would seek some religious form of expression. Would the old system prove adequate? Could the forms so dear to the Jewish leaders express the great soul-attitudes of the Christians? That was the serious question before the early followers of Jesus. This passage evidently prepared, in a degree, the minds of the early disciples for the break that was destined to come between Phariseism and Christianity. The experiences of the early Christians and those of the subsequent centuries have revealed clearly that the forms can change very markedly, but that the reality underlying the form is the all-important consideration. "The heart of the Ten Commandments is eternal" (Hegel).

A Bible Message for Every Day

Monday. The First Sabbath. Gen. 1: 1 to 2: 3. If "bless" be taken in the sense "to make happy"—"God made the seventh day a happy day." Can you so employ it that it will be that kind of a day to you?

Tuesday. The Sabbath Commandment. Exod. 20: 8-17. Kant's ethical principle: "You must, because you should." So interpreted every commandment prohibition loses its irksomeness; especially when that "should" is the impulse of the love of Christ.

Wednesday. The Sabbath Made for Man. Mark 2: 23-28. It does not say, for man's pleasure alone; rather, for his best and highest good, in every way—and sometimes that will include the unpleasurable.

Thursday. Doing Good on the Sabbath. Mark 3: 1-8. A railroad must run its trains on a strict schedule; but the best-conducted road will occasionally deviate from this strictness for mercy's sake. Should we not rejoice that our Lord is so omnipotent that he may, and loving that he will, sometimes not break, but go beyond, the law he has enacted?

Friday. Healing on the Sabbath. Luke 13: 10-17. If acts of mercy and deeds of kindness can be done in such a spirit that they are really a kind of worship, no day is more appropriate for them than the Sabbath.

Saturday. Worship on the Sabbath. Luke 4: 16-22. It's hard to find a church that's what we think a church should be. The synagogue of Jesus' day must have

seemed to him woefully unsatisfactory. But still he "attended"!

Sunday. The Joy of Worship. Ps. 122: 1-9. What makes the worship of God delightful? To many people it certainly isn't. And how comparatively few really enjoy the Sabbath Day! Does it not all depend upon the genuineness of our love for God?

At the Threshold

"But he was no Sabbath-breaker. He was the true Sabbath-keeper. What our Lord did protest and fight against was the debasement of the Sabbath, that perversion of the commandment which had changed what God meant for a gracious boon into a most grievous burden."—J. D. Jones.

What we shall do and not do on Sunday is not a new problem. It is as old as the commandment for Sabbath observance. It was a perplexing question for the ancient leaders of the Hebrews, and still a vital issue in Jesus' day. Nor did the question remain settled after his wise, divine pronouncements. It has vexed conscientious followers of his even until this day.

What may I rightfully do on the holy first day of the week, that is our Christian Sabbath and that we call Sunday? Let us think frankly about the real purpose of the day, as set forth by the Master, and then ask ourselves how that purpose can be realized in this modern time.

But there is danger in the use of forms. The user may employ the form without the basic feeling of which the

III. THE PHARISEES DEFEND THE SABBATH

The Pharisees placed great emphasis upon the use of form. Their forms had ceased to be the expression of their religious life and had become that life. Therefore the very existence of their religion depended upon the presentation of these forms in their purity. It is not strange, therefore, that they lost no opportunity to head off any attempt to change their religious forms or to weaken them in the esteem of the people. They felt it their divine mission to be the defenders of the form and would go to any length to perform this task.

The Sabbath must be kept in the most rigid manner. No violation of the Sabbath regulations could be countenanced by the Pharisees. They watched for every possible violation, and it is not astonishing that they watched Jesus to see if he would heal on the Sabbath that they might accuse him. So distressed were they over the violation of their Sabbath rules that they went immediately to make plans for the destruction of the one who dared to disturb their form. Thus they would violate one commandment, or rather have somebody else violate it, in order to preserve a religious form growing out of another commandment.

IV. JESUS USES THE SABBATH

It was the Sabbath. Jesus went into the synagogue. There were worshipers there and others to see that the worship was proper. There was an afflicted man in the crowd and Jesus called him to stand forth, even though he knew that his enemies were watching every move that they might accuse him. He knew their feelings and challenged them to debate whether it was lawful to do good or evil on Sabbath days, to save life or to kill. No one dared to answer him openly, so Jesus proceeded to heal the afflicted man. And those who would not oppose him openly went secretly to arrange for his destruction.

Jesus did not abolish the Sabbath, he filled it full of reality. He showed by his words and his deeds that the Sabbath was made for man and not man for the Sabbath, that the day was to be used for real rest and worship which would help people to be better. The Pharisees had elevated the sanctity of the Sabbath over the value of men and women, and Jesus was so displeased with their attitude, that we are told that he "looked round about on them with anger."

The Pharisees saw a day to be spent according to set rules and regulations, that may have had their origin in real needs and attitudes. Jesus saw the Sabbath Day as a time to be used for general growth and development, for real worship and genuine rest. The Pharisees would preserve the form by close attention to and ardent defense of every particular element in the form. Jesus would make the form valuable by filling

it with reality which would meet the needs of the people.

V. THE RIGHT USE OF THE SABBATH

In the modern days many religious leaders are deeply concerned over the Sabbath Day. The growth of cities with their absence of social control, the advent and the rapid multiplication of automobiles, and the call of the open to those who have been shut in offices and factories and apartments all the week, the opening of places of commercialized amusement in some states and the agitation for it in others, and many other factors in modern society have caused real Christian men and women to wonder what ought to be done to save the Sabbath. They know what the day means and has meant for them. They want the day saved and they are willing to do the things that will save it. In other words, they are ready to stand in defense of the Sabbath.

What shall be the nature of this defense? The lesson being studied today presents two possible lines of defense. There is the action of the Pharisees and the deeds of Jesus. The Pharisees said that the day must be preserved by watching for the least deviation from the laws governing the observance of the day. Anyone violating one of these rules shall be prosecuted to the fullest extent of the law. So grave was the matter in their

minds that they were willing to put Jesus to death because he healed a man on the Sabbath Day. Shall we defend the day as the Pharisees did? Or shall we follow the line of defense used by the Master? He placed man's value above that of the form of the Sabbath and did good to mankind on the holy day. He did not say to abolish the Sabbath, but by his words and deeds he made the Sabbath of value to man. If we are to follow the example of Jesus we must go back of the form and establish the reality of worship and fellowship in the hearts of men that will make the Sabbath a blessing, because it expresses their innermost selves in their relationship to God.

For Your Consideration

Why do not Protestant Christians fast?

How do new religious forms come into use?

Do you think the various denominations could agree on forms of worship that would meet the needs of all?

What do you think of the motive of the Pharisees in their defense of the Sabbath?

Name and discuss those factors that make for man's welfare.

How can the Sabbath be made of greater value to man?

TEACHERS' HELPS

In the Men's Class

Roger W. Swetland, LL.D., Hightstown, N. J.

RULES VS. PRINCIPLES

Why did Jesus ignore some of the rules of the Jewish Sabbath, yet obey others strictly? Did he intentionally antagonize the Pharisees? What is the difference between obedience to rules and obedience to principles? Why do some rules seem more sensible than others? Why are religious arguments so often harmful? Should a man defend his religious beliefs? What would happen if all denominational controversy should cease? Someone has said that conservative people are those who get cross at the agony of a new idea. Is that criticism justified? What is your estimate of the utterance of John Robinson to the Pilgrim Fathers as they were about to leave Holland: "I am very confident the Lord has more truth and light yet to break forth out of his holy word"? Was the president of Cornell University right when he said to his students: "The observance of Sunday is the temporal sign that man belongs not only to time, but to eternity. I earnestly hope that Sunday may be observed as a day of physical rest and spiritual meditation"?

Jesus was six times accused of Sabbath-breaking. On what principle did he

justify his action in each case? How would you apply that principle to the Sunday occupation of a milkman delivering milk? a druggist keeping his store open? a farmer mowing hay? a street-car conductor? a student learning his Monday lessons? a man playing golf? a reporter preparing for the Monday paper? a hotel-room clerk? a motorist riding for pleasure? a boy playing tennis? baseball games? a railway postal clerk? Is Robert E. Speer right in recommending this principle: "We will be satisfied with nothing except what would please Christ"? If so, how can we tell what will "please Christ"?

THE JOY OF SABBATH OBSERVANCE

An old French writer said: "Innocent happiness is my birthright, given to me by God. It is my right to keep it and keep it I will by every means in my power." Irving Bacheller's Uncle Eben says much the same thing in another way. "This is a reel splendid world. God's fixed it up so ev'rybody can hev a good time if they'll only hev it. Once I heard uv a poor man 'at had a bushel o' corn giv him. He looked uv kind o' sad an' ast if they wouldn't pleas' shell it. Then they tuk it away. God's giv'n us happiness in the ear, but he ain't a-goin' t' shell it fer us."

Jesus came to make men happy. He found the Sabbath so buried under man-made rules that its true meaning and spirit were hidden. With a firm but kindly hand he removed these burdensome rules so that the Sabbath might shine again in its own luster as a day of joy and blessing.

It has been said that "Rules make Pharisees: principles make Christians." So it is that Jesus never gave minute rules. He gave great principles for our guidance and left to us the application of those principles. Both he and the Pharisees agreed that the Sabbath is a day holy unto the Lord. They agreed as to its sanctity; they differed as to what would make the day sacred. Shall we Christians ever agree as to what makes it sacred? What then is the effect of "Blue Laws" for Sunday? Should we not defer to the best sentiment of Christian people on a question of this sort? Can we afford to be less than Jesus Christians in this respect?

Before My Class of Women

Prof. Caroline S. Moore, Redlands, Calif.

1. Bruce Barton in his book, *The Man Nobody Knows*, pictures himself, a little tired, having his weekly hour of revolt in Sunday school, on Jesus' day, when it was wrong to feel comfortable or to laugh, and the relief when the bad hour was over and for another week he *got rid of Jesus*. I wonder did little Puritan boys, or the little Jewish boys of Jesus' time, feel the same—only more so! The ancient command, "Remember to keep the sabbath day holy," was intended to bring us all into touch with the loving infinite Spirit; but it became so hedged about with negations and prohibitions that only trivial rules for conduct remained. Outward conforming to formal external code, not the intents of the heart, became the criterion of its observation, so that through the centuries, little Jewish boys, little Puritan boys and little Bruce Bartons hated the day, and accordingly were repulsed by the thought of God and Jesus. Contrast this with the spiritual freshness of Jesus' teaching concerning the Sabbath; like pure air sweeping away the mustiness of unused rooms: Jesus never was an iconoclast, doing away with the good in the old, but always emphasized the spiritual content in the old, which frequently has been lost in dry formalism; he taught not rules of conduct, but principles, simple, profound. With him, action should be the result of inner guidance.

2. Note that here, as always, the tender human sympathy of Jesus places first in importance the individual and his spiritual good. To the criticisms made, he cites precedent, but more than that, declares that the Sabbath is only a means to an end, should be used to help not hinder man in right living. The old restrictions—the frivolities, amusements, false freedom of the modern Sunday—do either follow the principles of Jesus?

3. Why observe the Sabbath as a day set apart? Emphasize as one point, *rest*. The experiences of individuals, corporations, nations, all agree that biologically man needs a regular recurring period of one day in seven for rest. France tried a ten-day working period, only to find that she lost in the efficiency of her workers. Sabbath, the rest day, is a fundamental biological necessity. Does our modern Sunday permit real rest to the physical nature?

How about the more important spiritual recreation? We are wearied to exhaustion by the spiritual strain and stress of life in this complex modern world. It is hard to recognize and separate the real fundamentals. How may we secure time for this recreation? Is meditation a lost art? If Jesus needed seasons of quiet meditation, his times of communion with the Father, what of our need?

4. A second emphatic point in the thought of the Sabbath as given us by Christ, is *worship*, the upward aspiration of heart and mind to the Supreme Personality in *whom we live and move and are*; the realization of his presence; the silent prayer that gives us communion with him. Surely we need our special days of worship.

To this problem, how to bring back the Sunday of today to a Sabbath for rest and worship, we who are trying to be true disciples of Jesus should give serious study. Restrictions, wide liberties—neither follow the principles of Jesus nor interpret him rightly. The children in our Sunday schools are perhaps being led aright and we adults are well grounded as to Sabbath observance, but what of the in-betweens, those not in our church schools? How shall we influence them?

Crannellograms

Philip W. Crannell, D. D.

1. What we think and do about the Sabbath shows what sort of Christians we are. 2. The spirit of Jesus and the spirit of the Pharisee clash everywhere, especially on the Sabbath. 3. The Pharisees did not object to eating roadside grain, common practise; they fought Sabbath reaping, threshing, and healing. 4. Pharisaic hate is sleepless, in house, mart, field, and synagogue. 5. Most religious criticism centers on man's law, not God's. 6. Jesus was greater than David, but his critics, or followers, did not know it yet. 7. Real necessity overrides formal law, however high; it never overrides the law of right. 8. The Sabbath is no harness but a help. 9. The best of institutions are not ends but means. 10. The Sabbath, as a law, is ended; as a help, it abides forever. 11. Jesus did not abolish the Sabbath; He "lorded" it; made it the Lord's Day. 12. Every true Christian goes to church; to get, if he can; to give, anyway. 13. The most important man in the church, to Jesus, is the man who needs him most. 14. The Pharisees are "pessim-optimists"; they

hope for the worst. 15. The man who blames necessary Sabbath-healing is a heart-murderer. 16. The best thing about the Lord's Day is what we give. 17. The one thing Jesus hates is hate; and next, hard-heartedness.

The Lesson Lived

Susanna G. Fisher

A DAY FOR REST

The sabbath was made for man (Mark 2:27).

Jesus made it clear that the Sabbath is a day for rest; that the bodies of men need change and relaxation. To Jesus, Sunday was not a blue day, but a golden day.

The Sabbath gives to man a permit once a week to go out of the office, out of the shop, and out of the daily grind. It gives him a leave of absence.

It says to the miner, "Blow out your lamp and come up out of the mine." It says to the banker, "Stop counting and weighing your money. Lock up your bank-books and go away." It says to the lawyer, "Stop pleading."

The Sabbath was made for man; it is a gift of rest from God to man. "Remember the sabbath day to keep it holy."

It has been proved by scientific investigation that one day in seven is absolutely necessary to the highest development and power of body, mind, and soul. One day in ten would not answer.

A CHINESE PREACHER'S PARABLE

The Son of man is Lord also of the sabbath (Mark 2:28).

It came to pass that a man went to market having on his shoulder a string of seven large copper coins. (Chinese coins are strung on strings and carried on the shoulder.) Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal.—*Missionary Review of the World*.

THY INSTRUMENT

And he arose and followed him (Mark 2:14).

I am thy instrument. My Master, strike, And may the notes sound clear. Lord, make me pure in tone and song, that thou

Through me may make men hear. Fain would I live that when thy hand shall touch

The keys, my soul's refrain Shall lift the sorrow from the eyes tear-drenched,

Shall ease my brother's pain. I am thy instrument. My Master, come, Strike thou upon the keys that now are dumb.—*Maude G. Tyler*.

A Worship Service Program

Prepared by LOUIS P. JENSEN

Director of Christian Education for Chicago, Ill.

Theme: "The Son of God Goes Forth"

(An appropriate subtheme should be decided for each Sunday and selection of materials made in accordance with the theme for the day's worship service)

ORGAN OR PIANO PRELUDE.

HYMN OF WORSHIP. Suggested: "O Worship the King"; "Praise the Lord, Ye Heavens, Adore Him"; "Come, Thou Almighty King"; "Worship the Lord in the Beauty of Holiness"; "Shepherd of Tender Youth."

PRAYER, for a sense of the presence of God, for forgiveness of our sins, for blessing and guidance.

THE LORD'S PRAYER, in unison.

PRAYER HYMN (quietly, reverently, prayerfully). Suggested: "I Need Thee Every Hour"; "O Master, Let Me Walk with Thee"; "We Bear the Strain of Earthly Care."

SCRIPTURE READING (in unison or responsively). The Scripture Lesson for the day, a psalm, or other passage appropriate to the day's worship.

OFFERING (prayer preceding). Hymn stanza following. Suggested (*tune*, "Hesperus"):

"All things are thine, no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts today,
Thine own before thy feet we lay."

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

REPORTS OF SECRETARY AND TREASURER.

HYMN OF CONSECRATION. Suggested: "Take My Life and Let It Be"; "I Would Be True"; "O Jesus, I Have Promised"; "O God, Who Workest Hitherto"; "Just as I Am, Thine Own to Be."

PRAYER OF DEDICATION.

WORSHIP IN THE SUNDAY SCHOOL

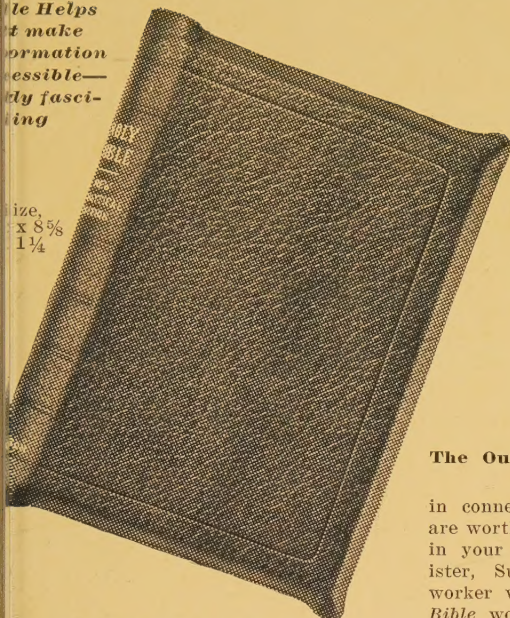
It is not easy to conduct a helpful service of worship in the Sunday school, but it is important, fully as important as instruction, and the superintendent is the one mainly responsible for it. If he, with the help of the pastor, will plan as carefully to lead in worship as the teachers study and plan to teach, he will render a good service to the entire school.

When little or no time and care are given to the preparation of a service of worship, the result is disorder, confusion, and general lack of interest on the part of the pupils, and a sense of weakness and shame on the part of the leaders.

When the service of worship is brief, not over fifteen minutes, and well adapted to those who are most difficult to control; when every part of the room is provided with helpers to keep order and to secure united attention, it becomes a joy and satisfaction to the leaders, and an inspiration and help to the pupils.

le Helps
t make
ormation
ossible—
ity fasci-
ing

ize,
x 8%
1 1/4



THE NEW ANALYTICAL BIBLE CONTAINS:

- General Outline of Bible.
- History of Bible, Translations, Manuscripts, Evidences of Inspiration, Progress Doctrine.
- Factors in Character Building, Positive Negative Qualities.
- Index and Digest comprising 200 pages.
- Sixty-six Introductions, one to each of the Bible.
- Forty-two Full-Page Charts, a Complete Analysis of the Bible.
- Five thousand five hundred and sixty-Corrected Renderings placed in brackets in the text.
- Thousands of Scriptural References listed in eight-point type following the verses to which they refer.
- Outlines of each of the 66 books, one line following each book.
- Outstanding facts of each book placed in each book where it belongs.
- Contemporaneous History of each book follows "Outstanding Facts."
- New Testament references follow verses of Old Testament. Old Testament references follow books of New Testament.
- Fifteen Black and White Maps illuminate Bible text.
- Harmony of the Gospels.
- Over 100 New Testament references following the prophets.
- Parables of Jesus in chronological order.
- Miracles of Jesus in chronological order.
- Discourses of Jesus in chronological order.
- Complete chronology of the Old and New Testaments.
- Genealogy of the Patriarchs.
- The Laws of the Hebrew People.
- The Jewish Calendar.
- Tables of Weights and Measures.
- Lives of leading Bible Characters outlined in chronological order.
- Miracles of Old Testament, giving occasion, place, and record.
- Prayers of the Bible, giving time and occasion, and record.
- Prophecies fulfilled concerning Jesus listed chronologically arranged.
- Titles and names applied to Holy Spirit, giving Old and New Testament references.
- Miracles wrought by the Holy Ghost, the Angel, Apostles, and other Disciples.
- History of the Herodian Family.
- Topical Study of the Bible, 42 pages.
- Concordance, 117 pages.
- Index to Bible Atlas.
- Twelve Beautifully Colored Maps.

Analytical Bible

As an Earnest Christian Worker,
Minister or Sunday School Teacher,
Are YOU Encouraging Bible Study?

LEADING MINISTERS DECLARE THIS IS

The Best Study Bible Published

The Outstanding Facts Given in the New Analytical Bible

in connection with each of the 66 books are worth the price of the complete volume, in your best binding. Certainly no minister, Sunday school teacher, or church worker who knows of the *New Analytical Bible* would deprive himself or herself of the many scholarly, time-saving helps it contains."

The quotation above is from a well-known minister who did not think he needed a new Bible until he saw and examined the *New Analytical*. This is a new kind of Bible—nothing else like it ever published—just off the press.

A Whole Biblical Library Compact in One Handy Volume

The *New Analytical Bible* contains the complete Bible text. It is not simply a collection of Bible helps, but a complete Biblical library, containing both the Old and New Testaments in the King James Version, with 5,556 bracketed renderings taken from the American Standard Version and placed in the text where they belong.

In the *New Analytical Bible* the references follow each verse, instead of being placed in fine print in the center. Before each of the 66 books there is an introductory page, giving date, author, design, and other valuable information. There are 42 full-page analytical charts, placed just before the books to which they refer.

Analytical Outlines

Following each book, there is an outline which will help you in the preparation of your sermon, your Sunday school lessons, or in your Bible study.

Outstanding Facts

You can read in a few minutes the outstanding facts on any of the 66 books of the Bible, and get a far more comprehensive idea of what the book contains than from reading the book itself. You, too, will regard this one feature as worth the price of the complete volume.

Contemporaneous History

In connection with most of the books of the Bible, a contemporaneous history is given. For example, what was going on in Babylonia, in Egypt, or among the Moabites and Ammonites at the time Genesis was written? What were the Assyrians, Phoenicians and Greeks doing when the book of Judges was written? These and hundreds of other questions are answered in the "Contemporaneous History."

What Religious Leaders Say

J. Heinrichs, Professor of Systematic Theology, and Dean of Northern Baptist Theological Seminary, Chicago, Ill., says:

"It is doubtful if it can or ever will be surpassed. The selection of such an outstanding and profound scholar as the Rev. James R. Kaye, Ph. D., LL. D., as the author of this great book, whom to know has been my privilege for some years, is both most gratifying and a guarantee that only the best, latest, most essential, and yet conservative helps are included in the volume."

"The *New Analytical Bible* is a delight. It is the best combination of helps I have found in any such compilations. I thank you for preparing it for us."—*Rev. Joseph M. Twomey, D. D., pastor, The Baptist Temple, Philadelphia, Pa.*

"The *New Analytical Bible* has many very attractive and helpful features. Its reference scheme is one of them. Another is the parenthetical translations. They uniformly throw light. Its introduction for each book, followed at the close by a summary of contents and outstanding facts, are other features to be commended. I heartily approve also of the fact that the *New Analytical Bible* is based on the King James version."—*William B. Riley.*

PRICES

No. 20. Three-quarter Art Cloth, red edges, stiff covers. **\$7.75.**

No. 30K. Keratol, limp binding, round corners, red under gold edges. **\$9.75.**

No. 50L. Genuine Leather, fine morocco grain, limp binding, cloth lined, round corners, red under gold edges. **\$12.50.**

No. 50. Genuine Leather, fine morocco grain, divinity circuit binding, cloth lined, red under gold edges, **\$13.50.**

No. 60L. Genuine Leather, morocco grain, limp binding, leather-lined, round corners, red under gold edges. **\$14.75.**

No. 60. Genuine Leather, morocco grain, divinity circuit binding, leather lined, red under gold edges. **\$15.75.**

No. 100L. Genuine Imported Morocco, limp binding, leather lined, round corners, red under gold edges. **\$17.75.**

No. 100. Genuine Imported Morocco, divinity circuit binding, leather lined, red under gold edges. **\$18.75. (74)**

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

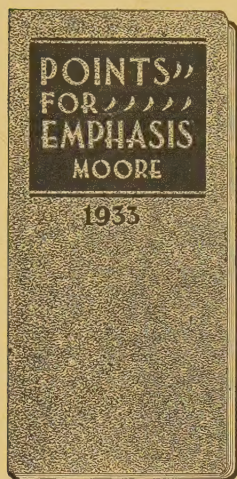
Boston
Kansas City

Chicago
Seattle

Los Angeles
Toronto

Order from Our Nearest House

Sunday School Lesson Guides for 1933



Points for Emphasis—1933. Hight C. Moore.

The sixteenth annual edition of this popular vest-pocket commentary on the International Sunday School Lessons, Uniform Series, brings five pages of comment on each lesson. The Notes, Analytical and Expository, embody concise but comprehensive explanation without exegetical detail. The Lesson of the Lesson is generally crystallized into one outstanding im-

perative which is briefly elaborated under ten phrases selected from the lesson text. The Gold in the Golden Text is a little sermon on the verse embodying the heart of the lesson. The Daily and Devotional Readings are listed as Bible Light on the Lesson. Finally the Department Topics are given as a matter of important information.

In addition, there are four maps, calendar, identification page, list of lessons for 1934, and the present five-year cycle. Kera-tol, 35 cents.

The Gist of the Lesson, 1933. Dr. R. A. Torrey. "The Old Reliable." A vest-pocket commentary on the International Sunday School Lessons. "It is not only handy in form, but wondrously complete."—*Christian Intelligencer*. Flexible cloth, 35 cents, (59)

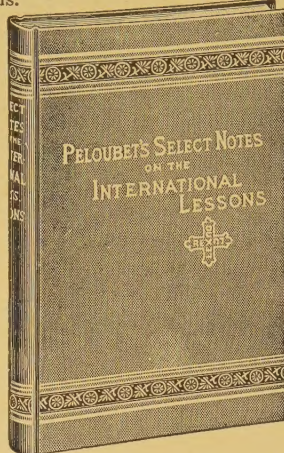


Snowden's Sunday School Lessons. Practical expositions of the International Sunday School Lessons, 1933; Improved Uniform Series; Topics for Young People and Adults. Rev. James H. Snowden. \$1.35. (44)



Send for *The Church and Sunday School Builder Catalog*, in which we list supplies for all departments of the Sunday school.

Peloubet's Select Notes for 1933. Amos R. Wells. Fifty-ninth annual volume. A commentary on the Sunday School Lessons.

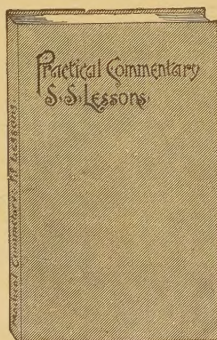


For fifty-eight years this volume has met the severest test, and is acknowledged the leading commentary. It is for teachers of all grades, and contains the greatest possible wealth of practical help, so compiled and tabulated that it can be effectively used. It is unlimited in its possibilities for helpfulness. Its clear and convincing explanation of the text itself, its broad range of quotations, illuminating thoughts, are all tuned to the greatest spiritual interpretation. Beautiful and instructive pictures, maps, chronological charts, and comprehensive index make it complete in every respect. Cloth, \$1.90 net; postpaid, \$2.00. (75)



Golden Text Books on the Uniform Lessons for the Year. This popular little book contains the Golden Texts of the Sunday School Lessons, Bible Readings, etc. Bound in very handsome lithographed cover. 5 cents per copy, net; \$5.00 per hundred. (75)

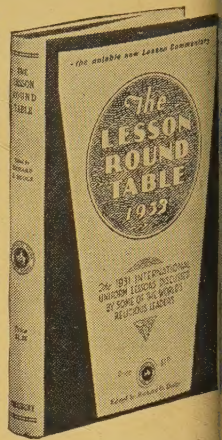
The Practical Commentary on the International Sunday School Lessons for 1933. Issued annually.



Carefully prepared by specialists in the various departments with map and black-board illustrations. This popular handbook with hints to teachers, etc., is a good all-round commentary at a popular price. 90 cents net; \$1.00 postpaid. (59)

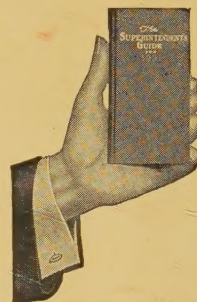
The Lesson Round Table, 1933. Edited by Richard D. Dodge.

The aim of this, as the title indicates, is to present the lesson from the practical point of view, to help the average man and woman with their every-day problems, disappointments, hopes, ambitions. Each week the lesson is handled by a different person—a leader in the religious or educational world, or in the Christian business world. There is a list of home study questions at the end of each lesson, stimulating independent thinking, definiteness, and action. Another unique feature of this commentary is the use of Doctor Moffatt's translation of the Bible for finer shades of lesson interpretation. \$1.25 net. (101)



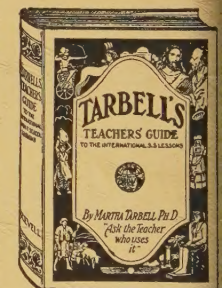
The Superintendent's Guide for 1933. A Pocket Manual for Superintendents. Harry Edwards Bartow. Published annually.

Contains list of lessons for the year; outlines of the books of the Bible from which the lessons are taken, and maps for the lessons; seasonable suggestions on how to conduct the school, giving an order of service, a monthly theme, and hints for the workers' meeting; an outline for the desk lesson, a prayer, a list of appropriate hymns, and thoughts for the superintendent's quiet hour. 35 cents. (3)



Tarbell's Teachers' Guide to the International Sunday School Lessons for 1933. Martha Tarbell, Ph. D.

The most complete and useful volume on the International Uniform Sunday School Lessons ever written. It is designed for use by teachers and pupils of all grades, from that above the Primary up to and including Bible classes. Printed in plain open type. Illustrated with maps, diagrams, charts, and paintings by Tissot and other modern artists. \$1.90 net; postage, 10 cents. (59)



If the Lesson Guide you desire is not listed on this page, write to us and we will procure it for you

THE AMERICAN BAPTIST PUBLICATION SOCIETY

16 Ashburton Place, Boston
232S S. Michigan Avenue, Chicago

1701-1703 Chestnut Street, Philadelphia

313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City

439 Burke Building, Seattle
223 Church Street, Toronto

ORDER FROM OUR NEAREST HOUSE